Mr Hanway begs Mr Harris's acceptance

ADVICE

FROM A

FARMER

TO HIS

DAUGHTER,

IN

A SERIES of DISCOURSES,

CALCULATED

to promote the welfare and true intereſt of

SERVANTS:

WITH

REFLEXIONS

of no leſs importance to maſters and miſtreſſes,
with regard to private happineſs
and public tranquility.

In THREE VOLUMES.

VOL. I.

LONDON:

Sold by J. DODSLEY, in *Pall Mall*; T. CADEL, oppoſite *Catherine-ſtreet*, in the *Strand*; J. RIVINGTON, in *St. Paul's Church Yard*, and Meſſ. BROTHERTON and SEWEL, oppoſite the *Royal Exchange*.

MDCCLXX.

ERRATA.

Page	line	
6	5	for *The* read *Neither the.*
	7	dele *not.*
9	22	dele *comma after careleſsly.*
42	13	for *leaving* r. *leave.*
56	3	for *contained* r. *contain.*
163	15	for *the glory* r. *thy glory.*
185	9	for *pronoun'd* r. *pronounc'd.*
189	10	for *life* r. *lift.*
207	4	for *comprenhenſive* r. *comprehenſive words.*
228	15	for *here* r. *hear.*
236	16	for *mountain* r. *mounting.*
258	laſt	for *props* r. *prop.*
261	11	for *becomes* r. *become.*

ADVICE

TO A

Farmer's Daughter,

given in the character of a father, being

A SERIES of DISCOURSES,

on a great variety of ſubjects, calculated to form a virtuous, prudent, uniform conduct of life, particularly in

The domeſtic duties of a ſervant.

ALSO

The character and deſcription of a good maſter and miſtreſs,

and the relative duties of their reſpective ſtations—likewiſe

OBSERVATIONS

on the important nature, end, and deſign of prayer and the Lord's ſupper—with

A CHOSEN MANUAL OF DEVOTION,

and divine poems, from ſeveral diſtinguiſhed poets—alſo

REFLEXIONS

on Enthuſiaſm, Pleaſure, Friendſhip, Love, Marriage, Death, Immortality, &c. and the Obligations to peace, and the love of our country, as eſſential to every condition.

By *Jonas Hanway*, Eſq;

In THREE VOLUMES.

VOL. I.

LONDON:

Sold by J. DODSLEY, in *Pall Mall*; T. CADEL, oppoſite *Catherine-ſtreet*, in the *Strand*; J. RIVINGTON, in *St. Paul's Church Yard*, and Meſſ. BROTHERTON and SEWEL, oppoſite the *Royal Exchange*.

M.DCC.LXX.

ERRATA.

Page	line	
6	5	for *The* read *Neither the.*
	7	dele *not.*
9	22	dele *comma after carelesly.*
42	13	for *leaving* r. *leave.*
56	3	for *contained* r. *contain.*
163	15	for *the glory* r. *thy glory.*
185	9	for *pronoun'd* r. *pronouns'd.*
189	10	for *life* r. *lift.*
207	4	for *comprenhensive* r. *comprehensive words.*
228	15	for *here* r *bear.*
236	16	for *mountain* r. *mounting.*
258	last	for *props* r. *prop.*
261	11	for *becomes* r. *become.*

Epiſtle Dedicatory.

MADAM,

I Have at length found vacant hours enough to finiſh the book which I mentioned to you ſometime ſince, and I do not think my time miſpent: It is ſo much a work of the heart that I cannot peruſe it without a large ſhare of that emotion, which I wiſh to communicate, and I hope *many* will be *benefitted*.

In regard to the *proper time* of introducing ſuch labors into the world, I know of no rule but that of inclination. Some are always ready to liſten to good advice, and others are never ſo; whilſt a great part of mankind are wandering without any inſtruction, ignorant and immoral from misfortune as well as crime.

You will naturally impute my conduct to motives of humanity and religion: Theſe are the principles of *true* ſelf-love, and he that believes he may ſave *one ſoul* from deſtruction, and *hopes* to be rewarded for his labor, cannot be ſaid to labor in vain. The more unfaſhionable it is in polite life, to attend to leſſons which regard the immortality of the ſoul, and the intercourſe of man with *God*, the more eſſential it is to the character of every one *who thinks*, to act up to his own principles; and whilſt a breath remains to animate his frame, never to relax in performing the duties of ſocial life, as the foundation of his hope of happineſs after death.

In no capacity let us deſpair of the common wealth. Our minds have been lately much agitated in relation to worldly intereſt, but there is reaſon to hope that *peace* will riſe out of *diſcord*, and firmneſs to our conſtitution from the convulſions it hath ſuf-

ſuffered. The ſame good ſenſe which ſhews us that arbitrary power, in a free government, is a contradiction, points out the neceſſity of appealing to the reaſon of things: it teaches us that ſeverity in judging of others faults, and the diſregard of our own, are the parents of animoſity, whence ſlavery ſprings; that the foundation of *public happineſs* is *private virtue*; and that religion is the object to which we muſt appeal, in the laſt reſort, to calm the diſorders of our minds.

We often *refine* away our *common ſenſe*, and *reaſon* ourſelves into a labyrinth of ſpeculative difficulties, in regard to the danger of *other mens* corrupt inclinations, at the very moment that *our own* lead us to act, as if we meant to ſhake off all moral obligations.

When *days of diſcord* come upon us, it ſeems in ſome degree fortunate, that we are ſo apt to be guided by *humour* and

faſhion: Our national character of *inconſtancy*, ſo far becomes friendly to us, that we ſeek our pleaſure in the charms of *novelty*; and conſequently, when we miſtake our intereſt, we cannot long remain in the ſame kind of deluſion.

In the general view of human life, we daily ſee how inconſiſtent *man* is with himſelf; and the more ingenious he is in his reaſonings, the more childiſh his *actions* often appear. But from the ſame cauſe that we judge of a tree by its fruits, our eſtimate of the value of men, muſt be made by their *actions*. Thoſe who are *enamoured* of wealth or voluptuouſneſs, the whiſtling of a title, or the ſplendor and parade of life, may talk of the delights of *public virtue*, and how much they are devoted to the love of their country; but ſo far as the current of their thoughts ~~are immurably or~~ vicious, the ſtream of national felicity will be ſhallow and impure; the ſtate will languiſh for

for want of health, and many will complain of the evils they feel, when the remedy is in their own breaſt. We muſt, in the laſt reſort, refer to the integrity of individuals; and not expect the end in view can be accompliſhed, but as we cultivate our fortitude and the ſocial duties on which the community depends.

Although the growth of *vice* may be checked by the claſhing of paſſions, the control of laws, or the various humiliations to which nations are ſubject, yet upon the whole it will generally encreaſe in ſtrength, in proportion to the power of complying with the temptation. The very arts, refinements, and embelliſhments of life, which we ſo much admire, multiply the falſe deſires of the heart, without adding an equal proportion to our common ſtock of moral rectitude. Thus our progreſs in national glory, as

vulgarly underſtood, may render us ſo much the leſs virtuous, ſafe, and happy.

I do not pretend to ſay that *virtue* is incompatible with *riches*; but if the *temperance* and *fortitude* which philoſophy and religion require as the condition of *private happineſs*, are likewiſe the props of *public felicity*, we muſt keep theſe in conſtant repair, or the mighty fabric will tumble at laſt. So heaven has ordained, and it is obvious, in the great view of things, that *moderation* is neceſſary, even in the expreſſion of the love of our country, that honeſt men may not fall into thoſe exceſſes, in the inveſtigation of political intereſts, which apparently tend to *violence*. Nor is it eaſy to diſcover the object we really love, 'till we *calmly* examine our own hearts, what principles we are actuated by. *Candor* and *moderation* are but other words for *juſtice* and *humanity*; and when theſe relate to authority, the danger of departing from

from them becomes ſo much the more formidable.

Knowledge and riches are ſo diffuſed amongſt us, and have put ſo many on a level, the doctrine of ſubjection to authority is not ſo much ſtudied as it ought to be: whilſt ſpecious harangues and florid periods faſcinate the minds of many, and making the ſhadows of things appear as ſubſtantial forms, draw us from the purſuit of plain and unadorned truth. Modern writers and declaimers, in the exuberancy of fancy, or the fire of reſentment, argue from *mere poſſibilities* of evils to come, and terrify the multitude with monſters of their own creating; whilſt the ſad effects of the diſcontent occaſioned by this means, are at our doors, and conſtitute the chief part of our misfortune.

The ſweet and gentle ſmiles of *peace*, and the *plenty* which attends her, are the higheſt gratifications which *liberty* can beſtow; yet we frequently act as if jealouſy

louſy and *unquietneſs* were her peculiar characteriſtics. The ſpirit of theſe later times, has rendered the ſofteſt lenity, and tendereſt compaſſion neceſſary to calm the minds of *warm* and *honeſt* men, as well as the turbulent and ambitious; and this, inſtead of furniſhing matter of accuſation, as if the reins of government were fallen out of the hands of our rulers, is a *tacit acknowledgement* how much our *freedom* is in *our own hands:* it is a *ſilent*, but *pathetic* inſtruction, how cautiouſly we ought to act, not to make *tyranny* neceſſary to the exiſtence of our government. To complain of the *effects* of *venality* is to little purpoſe, unleſs we determine to be virtuous, and exert our ſkill and vigilance to eſtabliſh more purity of manners.

There is a *ſecret cauſe of complaint* which lies as deep as the corruption of the human heart: Some grow angry becauſe they

they cannot revel in exceſs; and ſome, becauſe they know the bounds of worldly enjoyments, and become ſick with repletion; and how many of the indigent aſpire at more than the *neceſſaries of life*. It is hardly poſſible to mend our *reſpective conditions* but as we mend our *morals*, and learn what *neceſſarily* belongs to *our peace* in both worlds. Conſidering the groſs ignorance and neglect of religion, which prevail amongſt a great part of us, it is in one view amazing that our ſufferings are no heavier; but the ways of heaven are not to be meaſured by vulgar computation of the conſequences of human actions; and we may hope that many are really better than they appear, becauſe we ſee *no worſe* effects. As a *free* people, we claim a more diſtinguiſhed mutual regard than thoſe nations who live under arbitrary power uſually ſhew to each other; but we cannot, in any ſtation, be ſaid to act as

real

real friends to our country, unleſs we co-operate with the benignity of providence; and whilſt we teach the people the advantages of induſtry, inſpire them with the well grounded hopes of happineſs in a life to come. Our chief ſecurity conſiſts in piety, humanity, and peace: without theſe it is folly to expect to arrive at ſuch contentment as we fondly ſeek. We miſtake in ſuppoſing that mere arts of human policy will anſwer this end: if our leaders were ever ſo virtuous, they cannot work miracles. If in high life, or in low, our paſſions are undiſciplined, how ſhall we diſplay ſuch talents as the duties to our country require? It ſeems impoſſible, to thoſe whoſe hearts are poſſeſſed by *party prejudices*, to walk in the paths of true glory: Under ſuch circumſtances we are not able to view things in that calm light, which is neceſſary to the repoſe of a ſtate, and the welfare of individuals. For what is

 the

the boaſt of *genius*, ſtrength of underſtanding, or integrity of heart, with reſpect to our country, but as we act free, and curb our *private paſſions*, which ſo often *claſh* with the *public good*.

Thoſe ſeem but ill acquainted with the miſeries which a great part of mankind are laboring under, who rather than bear a *private* or leſs evil, hazard a *public* great calamity. In common life we know, that if a diſeaſe be in its infancy, violent remedies are dangerous: If it be arrived to a criſis, and the patient is in a languiſhing condition, the preſcription intended to work a ſudden cure, may eaſily ſhock his frame, and accelerate his diſſolution.—*Let us be cautious!*

The different circumſtances of nations ſometimes render compariſons abſurd; but in general we know, from the ſad records of countries which once figured on the pinacle of fame, that falſe fears and intemperate heats brought them to the duſt.

If

If we act as if we disdained the benignity of providence, in what is given us to *enjoy*, like them we may be deprived of *good*, and condemned to *suffer* as victims to our own folly and ingratitude.

The true idea of *perfection* in government is so far associated with the *imperfection* of human nature, as to render it the business of *political* as well as *moral* prudence to avoid *false accusations*, and to punish *real crimes*. We are often bewildered by our own *vanity* or *impatience*: We set up a political idol and dance round it 'till we grow intoxicated: We dispense our *applause* as inconsiderately as our *reproach*, and going into the extremes of both, over-shoot the mark we should aim at. Anxious for the preservation of liberty, we are apt to consider it as the *end* rather than the *means* of happiness. If applause is ill placed, or changes like the wind, there can be no safety in it, nor is it the way to keep the virtuous steady.

ſteady. We often act from humour and caprice, but ſenſe and reaſon only can guide us right.—When we talk higheſt in praiſe of liberty, we ſeem moſt apt to trample on authority, without which it is impoſſible liberty can exiſt. And it is evident that in proportion as we villify our rulers, or inſult each other, our minds neceſſarily become diſquieted; and from hence ariſes great danger leſt a habit of diſorder, ſhould render us governable only by a rod of iron: Thus, you will grant, that we may pull down ruin on our own heads, for *mutual contempt* can produce nothing but *diſcord*, and this undermines the foundations of liberty. We have ſeen how eaſy the tranſition is from *controverſial defamation*, to perſonal violence; and what ſecurity can there be for our *lives* or *properties*, if our *names* and characters become defenceleſs?

While we plead for *liberty*, let us conſider *domeſtic peace*, as its corner ſtone;

we may be ſure of our fill of *war*, with foreign enemies. Every age furniſhes abundant proof of the madneſs of nations, in contending with each other: but the greateſt madneſs of all is, for a nation to contend with itſelf. Let us believe that our liberty is ſafe, becauſe it is our common intereſt to keep it ſo; and not to afford entertainment to a *laughing*, or a *weeping* philoſopher. It is impoſſible, in the mutable condition of things, to continue always in the ſame ſtate; but it is very obvious that we might be much happier than we are, if we knew better *when we are well.*

With reſpect to your ſex, Madam, it is ſuppoſed that you are devoted to peace and harmony: religion and domeſtic duties, claim your chief regard: conſider therefore your own dignity, as ſubjects of a country diſtinguiſhed for wiſdom among the nations of the earth. Conſider, that with all our defects, we, not only live under

under the moſt plentiful ſky, but enjoy the moſt uncorrupt diſtribution of juſtice; the pureſt religion, and the moſt admirable frame of government in the world.

You claim the privilege of *thinking* and *talking*, in common with men; and ſometimes you excell us in both: but *modeſty* is not leſs an ornament eſſential to the idea of female charms; nor *ſilence* leſs a tribute due to virtue, when the *love of peace* demands it. If honor or duty call, it is a ſhame to man or woman to be paſſive; but it is always your province to conciliate differences.

More than half the evils ariſing from our claſhing opinions, ſeem to grow from the mode of differing. To be miſtaken is a *common* accident; but to oppoſe truth when we ſee it, is a *crime*; and if in political conteſts it is not ſo eſteemed, it only proves that party bigotry deſtroys the very diſtinctions of virtue and vice.

True virtue wears a placid countenance, but party zeal, like enthuſiaſm and ſuperſtition, is fierce or gloomy. Let us calmly conſider the great out-lines in politics, which deſerve our conſideration, as a kind of rule of judgment.

Altho' I grant that peace may be too dearly bought, it is of vaſt value—The only good end propoſed by contending is peace, conſidering this as the eſſence of liberty and happineſs—Authority is eſſential to the maintenance of government on which peace depends. Now the fact is that our genius, and the freedom we enjoy, are apt to hurry us beyond the bounds of juſtice, without which liberty cannot exiſt: And we are often led ſo far by our jealouſy, with regard to the infringment of liberty, and the diſtruſt of thoſe who have the care of government, that we deſtroy this diſtinction, and oppoſe government itſelf. Thus liberty becomes heavily taxed, and is planted round with terrors,

terrors, appearing like a cloud which may either drop in plenty on the earth, or overwhelm it with a deluge.

The hand of *time* works wonders, and as ſome remedies try the conſtitution of the natural body, and ſometimes render it vigorous and robuſt, by clearing away all impediments to a free circulation of the blood; ſo in the political frame, the efforts we have ſeen may remove thoſe morbid humours which venality and other vices have introduced.

Thus, you ſee, I flatter myſelf, that *good* will come out of *evil*, both as to the cauſes of complaint, ſo far as theſe may appear to you well founded, and the means attempted to correct them. The preparations already made, by *authority*, for our defence, and the promotion of juſtice to every claſs of the people, promiſe the moſt ſalutary effects.

And

And now, Madam, whatever you may imagine my political creed to be, I hope theſe pages will convince you, that I ſeek the happineſs of others in common with my own.—The true end of all enquiries is happineſs: Political diſquiſitions are gene-ral'y for the day, and oftener calculated for the curious amuſement of the *great*, than the emolument of the *humble*. My object is the œconomy of life, under all circumſtances, even beyond the bounds of this world: It is the cauſe of heaven, which the more you eſpouſe, the more *perfect liberty* you will enjoy: as the greater candor you ſhew in judging of others, the more mercy you may hope to receive at the hands of God!

I am, with the trueſt reſpect,

MADAM,

Your moſt obedient ſervant,

July, 1770. J. H.

CONTENTS

Of VOL. I.

Page.

Epiſtle dedicatory — — — 1

Introductory account to the reader — — 1

DISCOURSES.

I. *Danger to children by the early death of parents* — — — 49

Parting with children. — 50

Recommending children to God — — *ib.*

The neceſſity of attending to religion — 51

Importance of the ſabbath — — 58

Careleſsneſs in devotion and the danger of neglecting the ſabbath — — 59

Pernicious example of neglecting the ſabbath 63

Manner of performing public worſhip - 68

Innocent amuſement on the ſabbath — — 70

II. *Danger of neglecting prayer* — — — 72

Reſolution derived from prayer — — 73

Nature of prayer — — 74

Recollecting of omiſſion in prayer — — 75

Excuſe for want of time anſwered — 78

Plea-

Discourse		Page
	Pleasure in discharging the duty of prayer	79
	Condition of life in prayer —	82
	Resolution in regard to prayer —	85
	Reserve in talking of devotion —	89
	Benefit of praying slowly and attentively	92
	Family prayer —	93
	Private prayer in particular —	96
	Necessity of form of prayer —	97
	Respect for the clergy —	100
III.	*Book of prayers and devotion* —	105
	B. N. *Contents of prayers, &c. prefixed to prayer-book.* —	*ib.*

EXPLANATION

OF THE

FRONTISPIECE.

THE *man* with the *ſickle* in his hand repreſents the *Father*, who has given the advice to his *daughter:* he points to the *field of corn*, alluding to his own occupation as a Farmer, and as the comfort and nouriſhment of life. He approaches uncovered with awful ſteps, and preſents his *Daughter* to *Religion*, imploring her aſſiſtance to promote this young woman's happineſs. The *veil* ſhews the dignity and importance of Religion: ſhe is alſo characterized by having the *Book of the ſacred writings* under her arm: and to denote her *truth* and *zeal*, ſhe lays *her hand on her breaſt*. The *farmer* alſo preſents his daughter to *Induſtry*, who points to a *hive of Bees*, and a *diſtaff*, being emblems of her attributes. The *bee*, of all In-

ſects, is the moſt expreſſive of *good order*, *laws* and *government*, and the happy effects of them when attended by labor and aſſiduity, in providing the comfort and ſupport of life.—The *Doves*, at the feet of *Induſtry*, denote that *Love* and *Innocence* alſo naturally wait on her—*Induſtry* is *ſeated*, to ſignify *ſecurity to property*. She ſits on a *bale* ſuppoſed to contain the *ſtaple manufacture* of this Nation, of which the moſt comfortable clothing is chiefly made. This bale is mark'd *G. B. G. No.* 1689, meaning *Great Britain's glory*, and the year of the *redemption* of mankind, when the *revolution* happened, which ſecured to this nation our *religion*, *liberty and property*, *againſt popery* and *arbitrary power*. The *farmer* is ſuppoſed to acquaint his *daughter*, that this great event, of near fourſcore years ſtanding, cannot ſecure us *againſt ourſelves*, if we become turbulent and unruly, and trample on that very conſtitution, which was ſo providentially

videntially preſerved. The *farmer* alſo points towards the *white houſe*, which expreſſes the *unblemiſhed character* of the *lady* who is the inhabitant, and to whom his daughter is going as a ſervant. The *urns* at the top of the houſe denote *piety*. —— The *church* on the hill ſignifies that *devotion* is above all; and that the true object of our moſt exalted hopes is the *Supreme Being*, to whom churches are dedicated. The *Eye in the clouds* and the *ray of light* denote providence, which beholds all the labors of men.——In the mean time, the ſun gladdens this ſcene; the *graſs* grows, the *ſheep* feed on the hills, furniſhing *food* and *raiment:* the *birds* ſing in the trees, and delight the heart with the melody, which nature affords, to the *poor* as well as the *rich*. —— The whole of this picture gives a ſerious pleaſing view of a calm yet active ſcene, ſuch as appears to the mind never vitiated by irregular paſſions and deſires, or *recovered*

vered to a juſt ſenſe of the pleaſures of virtue; and the hopes of that joyful immortality, which are the conſtant Companions of thoſe who are ſincere in their endevors to pleaſe their Maker.

CONTENTS

Epiſtle Dedicatory.

To Mrs. ——— ———.

YOU are ſenſible, *madam*, that in the great view of human life, the moſt valuable philoſophy, is that which beſt anſwers the end of our being. In all ages there have been *great complaints of propenſities to evil*, and in all ſtations this is nearly equal. *In our days*, we *prove* that the exiſtence of a nation, in a ſtate of freedom, depends on the energy of government. Clemency is one of the choiceſt jewels in the diadem of a monarch; but the exerciſe of it requires great attention to times and ſeaſons; and perhaps the proper degree is difficult to diſcover 'till the trial is made.

Mankind are apt to forget, that the *power* of *rulers* muſt *increaſe*, in proportion as ſubjects are not governable upon principles of reaſon and religion. An impatience of controll, generally eſtabliſhes *deſpotic authority* on one ſide, and *ſlavery* on the other. *We* have not yet reached this period, but we verge towards it; for every one ſees the *mote* in his *brother's* eye, and many are inſenſible of the *beam* which is in their own.

Were we to judge from events, one might be tempted to think, that nothing can gratify the towering ambition of ſome, except being all *chiefs*, not conſidering how *impoſſible* this is to happen, nor how much more eaſy it is to be governed, than to rule. If we were more tender in judging of others, in their province, we ſhould be leſs deficient in our own. That an accurate enquiry ought often to be made into the nature of the evils, which a free nation is ſubject to, is obvious; but unleſs we diligently attend to *divine*, as well

well as *human* laws, neither the rod of the magiſtrate, nor the ſword of the military officer, will keep us within the bounds of any government. Happily for us, the greater weight is ſtill in the ſcale of virtue, for the fact is, that we ſtill exiſt. Our *national* inconſtancy is *favorable to us*, for we grow tired of *folly*, as well as of *wiſdom*, and to-morrow may wear a very different aſpect from to-day.

Your ſex is equally intereſted in the common welfare; but it looks *ungraceful* for *miſtreſs* and *maid* to grow frantic with political diſquiſitions, correcting the world at a hazard. Whilſt you retail out ſcraps of indigeſted politics, you are not aware that you wound your own dignity, as the ſubjects of a country comparatively the moſt happy in the world: You do not ſee yourſelves deviating from the moſt excellent religion; nor do you conſider that your modeſty, the moſt precious jewel you can adorn yourſelves

with, loſes its charms. How often have I heard vollies of wild accuſations, from the coral lips of ſome fair female, on no authority but that of an unknown writer!

I do not mean to challenge your ſex in particular: *you* are ſuppoſed to be devoted to religion and domeſtic duties; but in the warmth of paſſion, how many talk as if tyranny was not tyrannical, nor injuſtice unjuſt, if it came from *a favorite quarter.* A *diſpaſſionate* enquiry into the nature of offences and an appeal to laws, for the puniſhment of offenders, being the only ſecurity of our liberty, where *old* laws are deficient, *new ones* become neceſſary. But there is no magic in words to change the nature of *good* and *evil*, nor can theſe abrogate a ſingle article of the chriſtian religion. If the New Teſtament ſhould happen to contain ſome paſſages in regard to our paying a due and reſpectful obedience to laws and government, which do not ſuit our genius at this time, *we cannot*

not alter it; and if we could, I fear we ſhould make our caſe ſo much the worſe, for there can be no ſuch thing as *free* government without virtue and religion.

We may flatter ourſelves, but if our paſſions are not diſciplined in *private life*, they will run away with us in *public*: and we often ſee the *reputed patriot* proſtrate at the foot of the *man*. The leaſt diſappointment of ambition, or the moſt trifling provocation to anger or indignation, acting upon the temper and weakneſs of the individual, theſe will appear again upon the *ſtage* in *public*, and where the *hero* is moſt wanted, the *weak mortal* will exhibit his infirmities. Jarring and diſcord ſucceed: the deluſion is caught by many, who call themſelves *the people*; and whatever real evils we ought to endevor to rectify, by ſuch means as reaſon ſuggeſts, and religion warrants, *truth* being artfully diſguiſed, or cruelly mangled, is not diſcoverable; and tho' ſhe is in herſelf ſo beautiful, thoſe who are not

under her influence miſtake every object for her that they ſee, if it looks hagged and deformed. Appearances being ſubſtituted for realities, we are eaſily betrayed into a fantaſtic idolatry; and worſhip any thing, in the diſguiſe of patriotiſm; expoſing ourſelves to ſuffer all the chaſtiſements of our defection from *true* and *virtuous* liberty!

However diſpleaſing this copy may be, you have often ſeen the original. Time and chance, national ſucceſs, and private opulency, with habits of indulgence, under a moſt happy conſtitution, ſo ſtrangely pervert the minds of ſome, as to make them think, they may *do* any thing and yet be virtuous. This renders a ſtrict watch very neceſſary *on all ſides*, that we may do *juſtice* to all, and commit *violence* on none.

Be on your guard not to ſuffer the mere ſound or clang of liberty, to deafen your ears, leſt it ſhould obſtruct her cries, when ſhe is put in real fear of her life.

life. All extremes are dangerous: Sudden converſions in politics, flaming forth in a blaze of patriotiſm, ſeem to be of the nature of pretended converſions in religion: the latter ſometimes may have no mixture of hypocriſy, and be influenced only by the power of imagination; but in either caſe, pretentions to *great ſanctity* are rarely made good. If a diſeaſe is in its infancy, violent remedies are improper, and dangerous: if it be come to a criſis, the preſcription which is to cure it *ſuddenly*, if the patient is in a weak condition, it may *ſuddenly* ſhock his frame, and accelerate his diſſolution. What high conceptions can we form of any pretence to virtue, which in *idea* ſoars high, if the *practice* of it does not correſpond?

Every one ſtands bound to conſult his own common ſenſe: if he is told that he has a violent cholic or head ach, in order that he may fee ſome *daring empyric*; if he feels no ſuch diſorder, he ſhould treat the advice as an inſult.

The

The *common good* is the *proper good of individuals*, and whether in a private or public capacity, a wiſe man, will conſider if the remedy propoſed may not prove worſe than the diſeaſe. If we cultivate our *common ſenſe* and *virtue*, and conclude, that *nothing good* can be done, but on principles of ſtrict juſtice, candor, reciprocal love, and calm reflection, we ſhall form our judgment of men and things, with great eaſe.

I have ever held it as a maxim, that there is nothing which can be accompliſhed by *paſſion*, but may be done better by *reaſon*. However important ſome individuals may be, they are but individuals; and let their propoſitions be ever ſo reaſonable, yet anger defeats its own end; and if we ſtand in our own light, it is impoſſible our work ſhould be well executed.

Exceptions may be made to theſe rules, but if we believe in a providence, founded on the eternal laws of juſtice, and mo-

moral rectitude, we muſt endevor to *diſband* our prejudices, and *ſilence* our paſſions, as the only way to *think*, and *act*, agreeable to our belief.

If the vigilant love of our country, comprehending *private* virtue, is the ſteady ſecurity of our exiſtence, and the moſt effectual means of preventing our *political* diſſolution, we ſhould *watch*, knowing that the labor of centuries, may be deſtroyed by a *firebrand*. Firm, as I hope we yet ſtand, you are ſenſible that we may be hurled from the meridian height of the glory acquired in ſo many revolving years! Ungrateful returns for the amazing kindneſs of providence may render our condition the more deplorable! — Let us take heed, *madam*, leſt giddy with our height, or intoxicated with pride, we fall by the means that have overwhelmed other great ſtates, of which hiſtory furniſhes ſo many inſtances.

It is no diſgrace to confeſs our errors, when we ſee that our inadvertency or vain

vain conceits, have carried us beyond the *truth* of things. "Man at beſt is but a compoſition of *good* and *evil*. Diamonds have flaws, and roſes have prickles: The ſun has his ſhades, and the moon her ſpots." If we contemplate the mixture there is in *every* character, and yet aggravate all the blemiſhes of men in office, it is impoſſible but that the minds of many ſhould be *diſquieted*; and in ſuch circumſtances, we know not *who* may be able to *rule* us.

The ſolid principles of liberty, require *ſolid* ſenſe and virtue on all ſides: They cannot ſubſiſt without: Mutual contempt brings on *diſcord*; and diſcord, ſlavery. Not to grant a portion of praiſe, where we diſcover merit, is in effect ſtudying how to weaken the ſprings of government, and depreciate ourſelves, as a people. The blinder we are to our own weakneſs, the more ſevere we ſhall be to others. When we hear our own caſe re-

repreſented in the perſon of another, we ſhall paſs ſentence againſt *ourſelves*.

It is confeſſed to be as much the property of true patriotiſm, to contend for the ſupport of the legal, and natural rights of the ſubject, as of *virtue* in general to ſtruggle to ſupport the dignity of human nature: but theſe ends *cannot* be accompliſhed by *diſhonorable*, nor imprudent means. If *no end* can be *noble* where the *means* uſed to obtain it are *baſe*, in what will all the arts and contrivances of defamation, and miſrepreſentation terminate? If we aggravate real evils, and conjure up imaginary ones, to frighten the vulgar, demanding the minuteſt information of every tranſaction which cannot conſiſtently be given to us; or put the worſt conſtructions on every event, there can be no peace in the community. If the means we employ, are not founded in truth and candor; in hunting after a real or pretended *good*, we ſhall endanger the involving ourſelves in the accuteſt *evils*:

evils: We ſhall graſp a phantom to deride our folly, inſult our credulity, and in the iſſue, expoſe our preſumption. What pains have been taken to perplex the heads and vitiate the hearts of each other, when the guilty might be puniſhed, and the virtuous rewarded, with half the labor!

Wealth and honors are the objects which the generality of mankind, have moſt at heart: theſe rightly managed, render ſelf-love and ſocial virtue the ſame object: But what are *honors* without *virtue*, or *wealth* without attention to the common good? We hardly find an inſtance, in the hiſtory of mankind, where the very riches, about which they contended ſo fiercely, have not ultimately proved their bane! Temptations to evil grow potent with the means of gratifying them: and as arts encreaſe with opulency, the fantaſtic deſires of the heart multiply. This encreaſes trade, but adds nothing to the ſtock of virtue, whilſt a paſſion for voluptuous enjoyments, not being gratified, promotes

motes diſcontent, which deſtroys the peace and permanency of a ſtate. The ſame ſubmiſſion to the laws of reaſon and religion, which can alone produce the happineſs of individuals, are likewiſe the only true props of public felicity.

He, who under the name of *patriotiſm*, ſecretly rejoices in the real, or imaginary blemiſhes of another's conduct, whether his country be materially injured or not, gives proof that his ruling paſſion is *ambition*, or *reſentment*, and not public love.

How few are there under whoſe banners a man of ſenſe and virtue, would chuſe to enliſt himſelf, and comply with the ſuppoſed terms of implicit obedience! Such ſervility, on either ſide, can never ſupport a plan of real probity: and for the ſame reaſon it is abſurd for men to grow angry with each other for differing in their ſentiments.

Silence is ſometimes a tribute due to *virtue*, particularly in caſes wherein the mind is in doubt. It is time, when honor or du-

ty, oblige us to take a ſide, to *declare*, what *we think is moſt fit to be done:* And that meaſure which appears, upon the whole, productive of the *moſt good*, or the *leaſt evil*, muſt be the *moſt eligible*. In regard to our ſentiments of *facts*, the *tendency* of all actions ſhould be conſidered, as well as the actions themſelves, and their probable conſequences weighed: but no action can be ſaid to be polluted, when the motives on which it is founded are moral and pure; and therefore it is totally inconſiſtent with candor, to treat it as intentionally evil. The queſtion then turns upon *prudence*, as to the conſequences.

I dare ſay that you have ſometimes found yourſelf in the *wrong*, by being too ſanguine; but to perſiſt in an opinion merely becauſe you had adopted it, would be weakneſs, or ſomething worſe. To be *miſtaken*, is a common accident; but to oppoſe *truth* when we ſee it clearly, is a *crime*, altho' in *politics* it may not be ſo eſteemed.

There

There is *equal* reaſon to ſuſpect a man's opinion to be under a falſe bias when his *fears* of *private evil*, or his *hopes* of *private good*, prevail beyond the *meaſure of public good*. In regard to public matters, he may *talk* of the *public* only; but unleſs his character be ſingularly good, he will leave the world at a loſs what to think, or it will draw concluſions to his diſadvantage.

There are doubtleſs many occaſions in which the yielding up an opinion, however we might come by it, may afford a proof of *wiſdom*. The doctrine which I advance holds equally ſtrong, on all ſides; but unluckily, the temper of mankind, and particularly of our *fellow ſubjects*, generally leads them ſo far, in oppoſing thoſe who are entruſted with the care of government, leſt it ſhould be badly adminiſtered, that *government itſelf* is often treated as an *evil*. Such is our propenſity to *jealouſy*; and whether this be founded in the known depravity of human nature, or our own corrupt ſtate, it is a

heavy tax on liberty, and ſometimes hard to ſay, if we act moſt prudently or *capriciouſly*, are moſt benefited or injured: but it is certain that both our *dignity* and *comfort*, frequently receive deep wounds; and that we know not how to *prevent* this evil, or neglect the means of doing it.

In common life we find, that nothing demonſtrates a weak judgment ſo much as *poſitiveneſs*; the obſtinate having little regard to truth in contradicting, or to the real end and benefit of a diſpute. It is ſometimes a proof of a *good* judgment, not to rely wholly on our own opinion, but it equally demonſtrates a *bad* one, to pin our faith on any man, 'till we *follow his arguments to their ſource, and digeſt them.*

Partiality to men and opinions, prevail in every human heart; but the ſame event makes very different impreſſions on different people; and where there is the moſt ignorance, or the moſt ingenuity in reaſoning to favor a particular paſſion, there the *leaſt truth* may be expected.

All

All *refinements* which do not keep pace with *common ſenſe*, are dangerous: The ableſt politicians, in their moſt honeſt and candid hours, confeſs that truth, in the iſſue, triumphs over all refinements. Let us prefer the *ſubſtance* of things, to the *name* or ſhadow of them, and take care how we invalidate a *mode of deciſion*, without which there could not be, upon the principles of freedom, any deciſion at all.

And now, madam, you will apply theſe general obſervations as you pleaſe; but by all means let us conſider what are our *private eſſential duties*, with reſpect to the care of our fellow ſubjects, to preſerve their *moral liberty*, and promote their *happineſs in both worlds!* It is our *duty*, and our *intereſt*, and ſhould on all accounts be our *pleaſure*, to teach *peace* and *harmony*, in which *public virtue* chiefly conſiſts. For the reſt I muſt beg leave to refer you to my *introduction*, and ſeriouſly recommending the ob-

jects for whoſe ſervice I have taken ſo much pains, to your zealous patronage, I am, with great truth,

MADAM,

your moſt ſincere

and much obliged ſervant,

Dec. 1769. ——— ———.

In-

Introductory Account

TO THE

READER.

THE *inferior claſſes of the people* in all countries, neceſſarily conſtitute the bulk of the inhabitants; and it is the duty of individuals to exerciſe their zeal and humanity, in ſeeing them *properly taught their duty to God and man.*

As an additional guard to the ſanctity of his decrees, the Almighty hath been pleaſed in a moſt particular manner, to warn thoſe whom his providence places in the higher ſtations, to *conſider* that the poor are the more immediate objects of *his paternal care.* *Theſe* are to labor in the ſtations he hath placed them, and *we* are to be watchful that they ſtill preſerve their dignity

nity as *men*, and not ſink into *animal* or *immoral* life.

We do not wait for miracles to be wrought, but naturally expect to ſee *men* the inſtruments of the providence of *God*; and in this view it is lamentable, if not wonderful, that ſo many whoſe fortunes afford them ſo great a field to diſplay the duties of humanity and piety, are notwithſtanding ſo deficient in regard to the cultivation of the morality and religion of the common people.

The foundation of *good policy is religion*; but notwithſtanding our own happineſs is ſo intimately concerned, we ſeldom act up to the precepts which it recommends. This is fully exemplified in the number of thoſe who ſeem to attend only to *preſent* things. "The children of this world are wiſer in their generation than the children of light;" yet the want of moral rectitude ſtrangely perplexes their affairs. It is evident that the generality of us

are

are more affected by *material* than by *ſpiritual* objects; and the reaſoning which every one acknowledges the importance of, is as it were on this very account, conſidered with the leſs attention. Divines impute this to the corruption of our nature, but corrupted as it is, we find man has a *natural* propenſity to *religion*, when it is properly called forth; and ſurely many of our frailties and iniquities ariſe from *cuſtom* and *habit*. Is it not a kind of prodigy, that rational creatures ſhould treat their ſupreme good irrationally, and in a manner ſo contrary to their ordinary management of the common concerns of life! We are *commanded* to ſtudy and obey the law of God; and as a proof of the divine compaſſion, the *means* whereby we may attain a competent knowledge in the duty required, and the proper habits for practiſing ſuch duty, are marked out to us in the moſt legible characters.

We all know but too well, that the *parent* and the *prieſt*, *the teacher and maſter*

of

of the family, in *high* life and in *low*, find it very difficult, amidſt the din of a world of ſpectators, to prompt the young actors who are preparing for the buſy ſtage of life. But ſhall this diſcourage us from ſhewing *religion*, arrayed in the attracting luſtre of peace and good will; cloathed with all the graces of the goſpel, diffuſing ſmiles of beneficence, and ſpeaking to all who will open their ears to hear, the language of hope, faith, and charity? Can the gayeſt reſiſt her charms, or the moſt obdurate heart be impenetrable? This compells us to learn the great importance of heavenly wiſdom. When our teachers repreſent the ſtate of a judgment to come, to the *underſtanding*, as well as the *paſſions*, in the ſtrongeſt and moſt perſuaſive terms, the native *integrity* and *candor* of the heart, reflect the charms of *truth*, as from a mirror; and *wiſdom* always acknowledges her children.

It is the policy, as well as the happineſs of all civilized nations under the heavens, to eſtabliſh a certain order of men, who are dignified by no leſs an appellation than *the immediate ſervants of the moſt high God:* and if there were no regular *clergy*, the ſenſe of being accountable after death would be loſt, or prove inſufficient to create ſuch reſtraints as are eſſential to our ideas of the Being of a God. But ſtill, neither the precepts, nor examples, neither the dignity, nor character of ſuch perſons alone, are always ſufficient to anſwer the purpoſes for which they were intended.

The more we confeſs theſe *obvious* truths, the ſtronger the reaſons appear, why *philoſophers*, *patriots*, and the moſt diſtinguiſhed friends of mankind, have in all ages endevored not by *invading the province of the regular prieſthood, (as ignorant enthuſiaſts ſometimes do in modern times)* but by their *example*, *their books* and the tenor of their *converſation*, to *aſſiſt* in cheriſhing a ſenſe of religion among

among men. *Stateſmen* likewiſe have conſtantly acknowledged that without religion the great machine of government is too unwieldy to be moved in its proper orb. The *rod of the civil magiſtrate*, nor even the *ſword of military power*, will not anſwer the end. If *men* have no notion of a *future ſtate*, nor ſtand in any awe of a *judgment to come*, what ſecurity can there be, that they will not commit the groſſeſt crimes in ſecret, and evade human laws; or that *death* itſelf under the hand of the executioner will not loſe the greateſt part of its terrors? Without religion, the united arts of civilization would be inadequate to the maintenance of property, nor could the peace and harmony of life be ſupported: In a word, the earth would be an habitation of ſavages, or a den of thieves.

In this view, we may ſee the high importance of preſerving the true conſtitution of the moral world, in the power of parents and maſters of families: *they* are the true found-

foundations of all government, and they are bound to preſerve ſalutary reſtraints. The laws of ſociety, and a tacit compact with the community, from which themſelves receive protection, are ſtanding obligations on them, never to loſe ſight of this duty, as it regards the common welfare. It ſeems to be abſurd to talk of the love of *our country* and not be watchful of our own *houſhould*: This is ſo little like the *Patriarchs* of old, or modern real friends to humankind, that it leaves one at a loſs to gueſs, what is the nature of the religion and politics of thoſe, who ſpeculatively acknowledge ſo much, and perform ſo little.

Even the more aged and flegmatic part, from whom one might expect the moſt aid, are too apt to miſtake the weakneſs and prejudices of their minds, for a ſuperior degree of underſtanding, and reaſon themſelves into an opinion, that a cloſe attention to the religion and morality of the lower claſſes of mankind, is fit only for the *parochial prieſt* in the beaten road of duty.

You muſt not think, that I intend to declaim upon a general topic without diſtinguiſhing any point: I appeal to the hearts of thouſands of maſters and miſtreſſes of families: — do they know if their *domeſtics* are *chriſtians?* I mean no abſtracted, fanatical, or viſionary diſtinction, but ſimply in regard to the great article of our *faith* and *obedience*, in the *remembrance of Chriſt, in the Sacrament of his Supper.* Is not our negligence in this inſtance, carried to an amazing height? And do we not offend againſt our *reaſon* as well as our *faith?* Can we be *chriſtians ourſelves*, and yet indifferent whether *others* are ſuch? Do we underſtand by chriſtianity ſomething notional, and what may be carried into practice, or let alone?

The obſervance of religious duties towards ſervants, is ſurely a matter of great moment: yet amidſt the buſtle and parade of life, one may with ſorrow and aſtoniſh-

ment

ment behold, how extremely deficient we are, in keeping our families in the fear of God: we act as if this was below the conſideration of people of fortune and character. This is a *real grievance*; but of whom are we to complain? Whilſt one part is ſo deeply buſied in their various occupations, and the other as eagerly bent on the purſuits of amuſement, we cannot be ſurprized at the inattention which is ſhewn even to our children, much leſs to the intereſt and welfare of inferiors, deſtined to the humble offices of ſociety. At the ſame time it is obvious that *their* welfare and *ours* are ſo interwoven, as to make it impoſſible to ſeparate them: A faithful and good ſervant, of either ſex, is a bleſſing wherever they are found, and equally valuable to the great and opulent, as to the lower ranks of the people.

It cannot be denied that our general practice is careleſsly, unmanly, and indolently iniquitous. If ſervants have

not learnt their duty, under the eye of their parents, they are not in a way of ever learning it at all: And if they *have* learnt it, how is the end of learning to be anſwered, without practice? And how can it enter the heart of man to imagine, that thoſe who are not *kept* in the *true path* of life *can avoid evil?* If by the force of their own reaſon, and the *fatal effects of* bad *conduct*, theſe young perſons ſhould in prôceſs of time, diſcover that they have not been properly inſtructed; yet it will be extremely difficult for them to extricate themſelves, out of the mazes in which they are involved.

If ſervants are not habituated, to remember their creator in the days of their youth, when are we to expect they will remember him? And what is the effect of their forgetting him, but *vice* and *infidelity*, mutual diſguſt between maſter and ſervants, perpetual change of domeſtics, and a ſtate of unhappineſs on all ſides?

This

This is ſo much the caſe in private life, amongſt all conditions of people, that we may juſtly conſider it as a national *misfortune:* and if neither the cauſe of the evil, nor the evil itſelf, be duly weighed by maſter or ſervant, how is it to be corrected? If the maſter is in any reſpect accountable to God for the conduct of the ſervant, and veſted with authority in the government of his own houſe, he ſhould think himſelf accountable alſo to his country. If the favor and regard he may ſhew, and the reports he may make of domeſtics who have ſerved him, determine their fortune in any conſiderable degree, may we not impute a great part of the evil complained of to *careleſſneſs and irreligion?*

To *neglect* our fellow creatures, under any circumſtance, wherein we have power, authority, or knowledge, partakes of the nature of *contempt*; and the contempt of any human being, on account of his inferior condition, is a very ſtrong proof

of ignorance of the true nature of our own; for the conſideration of power or riches, can by no means ſuperſede the duties of *religion* and *humanity*.

Our underſtandings have been ſo far warped, that differences in religious opinions, ſeem to have weakned the efficacy of religion itſelf, in the conduct of life; but whether we ſhould have more *true* piety if we had fewer modes of faith, and worſhip, is a queſtion not eaſy to determine: We may preſume, that when the heart is ſincere, the Almighty is not diſpleaſed with the varied offering of praiſe preſented to him.

We commonly prefer domeſtics of the ſame perſuaſion as ourſelves, but this doth not uſually excite the greater attention to their religious conduct. The preſumption that they have but little religion, is often made a reaſon for indifference whether they have any. People of exalted minds eaſily bring themſelves

ſelves to love thoſe who differ with them, and they are in the ſame proportion benévolent and charitable to all mankind: Their moderation and liberality of ſentiment, lead them to compaſſionate what they do not approve, and ſuffer that which they cannot correct: But where we have any influence, as a maſter has under his own roof; to be indifferent is a ſtrange defection from the true precepts of chriſtian philoſophy.

In what terms ſhall we complain of the exceſſive vanity of human life? Whatever our ſtate and condition in this world may be, the common ſenſe and voice of mankind can hardly deceive us; and "all thinking perſons that have gone before us into an eternal ſtate, have left this great obſervation behind them; that upon experience they have found, what vain thoughts ſoever, men in the heat of their youth may entertain of religion, they will, ſooner or later, feel the teſtimony God hath given in every man's breaſt, which

which will one day make them *ſerious*, either by the inexpreſſible fears, and agonies of a troubled mind, or the inconceivable peace, and joy, of a good conſcience."

Whether it relates to *ourſelves*, or to *thoſe* who depend on us, all modes and external circumſtances of things of any great moment to us, have as ſtrong a relation to religion, as man to immortality. All our eager purſuits for periſhable things, whatever pleaſure they may afford; the events of life, in the daily triumphs of mortality, call aloud on us to take advantage of *every* circumſtance, from whence we can derive any ſolid benefit.

Let us then endevor to ſhew good examples, on which *ſo much depends*. Happy were it for the world, if thoſe whom we diſtinguiſh by the name of the *great*, would take the lead, that we might try the effects. Whatever reformation may be expedient, thoſe who expect it to come firſt from

the

the *illiterate*, deſerve no better name themſelves. Nothing can be more honorable among men, than a good example; and if the world were ſo conſtituted, that no one could enter the temple of honor, but as he paſſed thro' that of *virtue*, we might hope to ſee things wear a brighter aſpect. All that is truly great muſt ariſe from *virtue*; for what can *vice* do more, when ſupported by a large fortune, than make herſelf brilliant, to dazle the eyes of the beholder, and thro' the magic glaſs of grandeur, appear pleaſing and amiable. She may conceal her deformity from her deluded votaries, and flatter them with the hopes of happineſs, by means of the gratifications which ſhe can give; but what a miſerable example doth this afford! It is not to be imagined, that the bulk of mankind will conſider ſo much who act their part *beſt*, as who are in the ſituation of indulging their paſſions in the higheſt degree. The moſt ignorant naturally *look up* for example:

ample: The common people will be what their ſuperiors are; and they often become more dangerous in vice, in proportion as they are leſs civilized in manners.

Precepts are not ſo much wanted as *patterns:* example commands with a reſiſtleſs force, and muſt in the iſſue predominate, for this plain reaſon, that true *active virtue* is invincible. It is not vague harangues, or noiſy declamations, as if the poſſeſſion of virtue were to be acquired by a ſmooth flowing period, or the power of words!—Common ſenſe is level to all; it is eaſy to comprehend; and *virtue* is always ready to receive thoſe who do her honor.

The manners of thoſe who are in the *middle ſtations of life*, have no leſs influence on their inferiors, and particularly their domeſtics: and if we conſider the diſadvantages which moſt ſervants have labored under, for want of inſtruction, the prevalency of bad example muſt be ſo much the more fatal to them.

Our

Our domeſtics are to be conſidered as taken from that part of our fellow ſubjects, whoſe property conſiſts in their ability for labor. They are in ſome reſpects advanced in their condition, yet many of them wiſh occaſionally to return to their native fields. They live in a more dependant ſtate with us, and are ſubject to many calls, to which the peaſant is a ſtranger; but ſtill their labor is comparatively much lighter. Whatever this difference may be, their *morals* are always in danger.

It is generally deemed the *intereſt of a commercial nation*, to train up its people as near as poſſible in their proper rank, yet it may be obſerved, that this is practiſed moſt, under *deſpotic* governments, and in countries of little or no trade. *We*, happy in our glorious conſtitution, give the people their juſt inheritance of *liberty*, to do the beſt they can for themſelves, according to their abilities. Thoſe who deſcend from parents who earn their bread by

by manual labor, for the moſt part become habituated to the ſame kind of life.

In regard to the *freedom of ſervitude*, and the burthen which attends it, as much depends on the humanity of the maſter or miſtreſs, as upon the laws. To avoid the extremes of an *undue* encouragement in promoting the indigent *above* their proper rank, I leave my *farmer's daughter* to providence and her own diſcretion. If ſhe obſerves the rules preſcribed by her father, ſhe probably will promote her fortune; but if ſhe lives and dies a ſervant, and is advanced to the regions of everlaſting happineſs, *this* is the object which I have at heart, and this the end of my labor in her ſervice.

In all circumſtances it is a great object of internal policy, to teach fellow ſubjects the art of *contentment in this world*, and to point out to them the bright rewards of *honeſty* and *virtue in the next*. It is this which renders them more comfortable to themſelves; more faith-

faithful and ſincere to thoſe whom they ſerve, and more pious to their *maker*. Theſe are objects of great moment; and happy it is when we can make an impreſſion on their minds.

There is, at this period, more worldly ſagacity among the common people, than their ſuperiors generally apprehend; but I cannot ſay I think the ſame of their morality and religion. All orders of men, from the neceſſity of the condition in which the author of nature hath placed them, have ſomething elſe to attend to beſides religion; but this being the object to which, if they attend, the reſt will be added, it is *wonderful they ſhould be indifferent.*

Every one wiſhes to gain the *affections of ſervants*: We naturally long for domeſtic peace: It is of great value; and whatever we can do to obtain it, is worthy of great attention. The *farmer's daughter*, who is our preſent object, her heart is good, and underſtanding capable of digeſting truth, the moſt intereſt-

ing to mankind: If ſhe ſhould ſhine in chriſtian virtue, you will not entertain the leſs regard for her, on account of her being a ſervant.

If we attend cloſely to the circumſtances of the female world, we ſhall find the calm ſucceſſion of a lady's hours, often depends on the prudence and fidelity, the good humor, and reſpect with which her ſervants behave to her, and particularly the *females*, who act more immediately under her eye.

My farmer's daughter is not introduced under the ambiguous circumſtances of the life and converſation of a *Pamela*; but in ſuch a ſtate of innocency as to be ſuſceptible of the generous ſentiments, which chriſtianity inſpires. She is not fired with the hopes of riding in her coach, but of being honeſt, pious, and agreeable to her miſtreſs; that at length whatever her fortune may be, her life may be crowned with everlaſting happineſs.

Being

Being *reminded*, that *death* muſt be her lot, ſhe is warned in the ſtrongeſt terms, to expect a judgment to come; and that one of theſe two things muſt follow: either ſhe will be *happy* in *heaven*, or miſerable in *hell*. She is adviſed to build her hopes on a foundation, more permanent than the globe on which ſhe ſtands.

If I treat this young woman with more civility than is uſual towards ſervants, you are to conſider, that it is her *father* who is ſpeaking to her; and moreover, *I think* that her youth, joined to the complaiſance due to her ſex, under all circumſtances, entitle her to ſo much attention. I am equally perſuaded, that this method is beſt calculated to make an impreſſion on the native ingenuouſneſs of the female mind, without wounding the humility which her condition requires. Such treatment may flatter a young woman *into* virtue, as many a one by ſuggeſtions of a different nature, has been flattered *out* of it.

My plan of moral *policy* does not furniſh her with any ideas of worldly greatneſs, to reſult from her virtues, for that in effect, would be *bribing* her to be virtuous, which is a contradiction in terms. The father of this young woman, being himſelf *practically* perſuaded that the ſoul is immortal, ſpares no pains to preſerve his *beloved daughter*; and like a true chriſtian philoſopher, is anxious to make her a fit inhabitant of heaven, whatever her condition may be on earth. The rational affection of a parent for a child, carries with it the idea of the trueſt charity, and the moſt exalted philanthropy. When it is extended to to a future ſtate, it tramples upon death and all ſublunary things. It is one of the pureſt offerings which can be made to the great father of mankind: And the moſt virtuous and conſiderate part of our ſpecies hold it as ſacred, as the contrary is abhorrent to common honeſty. Happy the land where the authority of a parent is duly exerciſed and honored!

There

There is a reverential homage due to providence, in behalf of thoſe who have no other dowry than their *innocence*. This pleads their cauſe with all the eloquence of truth, and all the tenderneſs of the pureſt affection; and this ought to be defended as the choiceſt gem in the diadem of virtue.

In regard to the diſtinctions of mankind, as they relate to *riches and poverty*, it is often difficult to determine on which ſide the advantage lies. It may be preſumed that ſhe who hath the feweſt temptations to depart from the heavenly law, will be the leaſt ſubject to neglect her duty: but whether the ſimplicity of an humble ſtation, bids ſo fair for virtue, of ſome kinds, as the full enjoyment of a plentiful fortune, is a ſubject of ſome delicacy: but where motives of *ſhame*, *intereſt*, or *worldly glory*, operate leaſt, there the greateſt help ought to be given. As to a religious life in general, we find *riches* to be the cauſe of many obſtructions, agreeable to the declaration of him, who was a per-

fect maſter of the human heart, and in whoſe knowledge was no falibility.

There are no marks or characters ſtampt on the mind, ſtronger than the affections which lead us to ſhew favor to the innocent: but innocency in females, expoſed to danger from their youth and perſonal charms, has always been the ſubject of the moſt heroic virtue: men have generally been eager to hazard life in defence of it, not in romantic exploits only, but in ſober conduct. Where any ſpark of genuine gallantry has fired the breaſt, the utmoſt readineſs has been always ſhewn to *deſpiſe danger* on ſuch occaſions. Perhaps this hath been rarely extended to the poor and humble; but in the eyes of *virtue* it appears with ſo much the brighter luſtre, as it is diveſted of the homage we uſually pay to riches and worldly honors.

There is an elegancy in the mode of performing duties of piety and compaſſion; nor know I which ſex has the ſtrongeſt incentives

tives to the generoſity I am recommending: But can a lady appear in a more charming point of view, than when diveſted of that inſolence of levity which leads us to look down on others, ſhe ſhews a maternal care of young female ſervants, in the circumſtances of my farmer's daughter? The protection of thoſe, who from their inexperience and poverty, are moſt expoſed to danger, adds honor and dignity to the moſt accompliſhed character: It has ſomething in it of ſuch exalted generoſity, as warms the moſt ſluggiſh and inanimate temper. Whether it be in the huſbandman who plows the fields, or the prince that rules the land, humanity and religion never ſhine brighter than when applied to the glorious purpoſes of preſerving our fellow creatures from the ſtains of iniquity.

Defence and *protection*, with the happineſs reſulting from them, is the end of all government; but the idea falls ſhort, when we limit it to the narrow bounds of

po-

political inſtitutions: The maſter of the family muſt co-operate with the laws, or the gallows will fall with the weight of delinquency. Yet alas, how often are the duties of hoſpitality violated by the arts and devices of thoſe, whoſe ardour of youth, or inſolence of fortune, ſet divine and human laws at defiance. Inſtead of guarding the indigent, whoſe only dowry is their *virtue* and *ability* to labor, they triumph over the ſpoils of innocence, and devote to infamy, thoſe very beings they are bound by every ſocial law, and every ſacred precept, to aſſiſt and protect.

Induſtry is always recommended as the guardian of innocency; and it is admirably calculated to prevent that *neceſſity*, which often proves a temptation to tranſgreſſions: It is of no leſs uſe to obtain what we vulgarly call the goods of fortune, than to prevent the miſeries of vice: It is the guardian of virtue, and the friend of religion. But *induſtry* not attended with a habit of devotion, and the awe of an in-

vi-

viſible power, is not a ſufficient guard.—The language to ſervants ſhould be "labor that thou be not idle, for idleneſs teacheth *much evil:*" We may date the deſtruction of millions, from their *want* of employment, or their *neglect* of it.

Labor is the more neceſſary to the indigent on this principle; that a ſteady truſt in the providence of God, and a habit of praying to him to crown their induſtry, produce ſuch comfort and intrepidity, as take out the ſtings of poverty; and by rendering labor ſweet, puts the induſtrious on that kind of level of happineſs, as the great author of nature ſeems to have intended. Being freed from temptations to vanity, and having fewer paſſions to gratify, the lower part of mankind ſeem to paſs thro' life with as little diſſatisfaction, as the generality of ſuch as are born to a ſuperior condition. Thoſe who are bred to labor, may as eaſily be taught the fear of God, as the children of the opulent, and kept in it with as little difficulty.

You

You will obſerve, that the *character of my farmer* is reſpectable; he is a real *huſbandman* and not a *gentleman*; and if one of our modern great tenants were divided into a dozen ſuch, it might be more agreeable to the liberty and plenty, the virtue and happineſs of this nation. He was in his youth a *faithful domeſtic*, and an *humble friend* to the maſter he ſerved, from whoſe books and converſation he hath picked up many ſcraps of knowledge. He hath now wit enough to apply his powers to *real uſe*; which is more than ſome of his ſuperiors, renowned for their intellectual endowments have had underſtanding enough to do.—He reſpects the memory of a *good maſter*; a property not much in faſhion: he hath not forgotten the leſſons received from him, ſuch as few maſters give, and fewer ſervants think worthy of remembrance when given. He now retails theſe leſſons to his daughter, with the affection of a *father*, the tenderneſs of a *friend*, the zeal of a *chriſtian*; and tho' he

is

is but a farmer, we may add, the benevolence of a *philoſopher*.

The characters which I have drawn, whether from the manners which my ſubject leads to, or the behaviour of thoſe who are gone before us, are taken from *real life*, not extenuated, but plainly and ſimply as truth and obſervation have guided my pen. Whatever we attempt, let us ſtrive to do juſtice to all that is truly valuable in life, whether it be found among the *great* or *elegant*, the *farmer* or the *chambermaid:* and let the rich, who are not virtuous, tremble for fear of the *diſreſpect*, which accompanies vice, even in the eſteem of the vicious. If the honeſt farmer appears to have read ſome books of moral philoſophy and divinity, and to have cultivated his *heart* as well as his *fields*, why ſhould he not enjoy the fruits of his labors, and his hoary temples be crowned with immortal honors?

Wherever

Wherever we behold a *genuine portrait of nature*, in any pleaſing form, the intelligent are apt to ſtop and meditate; they ſmile, or become ſerious: but few are philoſophers enough, to ſeek in an humble hamlet, for leſſons of *moral* or *chriſtian* philoſophy. And yet it is moſt true, that whilſt we attempt to teach others, we cannot avoid learning; and the more we enter into the life and manners of thoſe *below* us, the more *uſeful* the leſſons, not only as ſtewards of the goods of providence, but as creatures accountable in all the relations we ſtand in to ſociety. Whatever complaints thoſe who live in affluence may have reaſon to make, the villager ſeems to bear a number of cares more like a reaſonable Being, than people in high life uſually ſupport a ſingle ſollicitude. Such is the amazing benignity of providence! and the reaſon ſeems to be, that with the *humble* and *laborious*, both the *body* and the *mind* are kept in action, and the

the ſucceſs which crowns virtuous induſtry, affording matter for triumph in their breaſt, alloys the *miſeries* which invade their condition, and gratifies their underſtanding and affections. But the *ſickneſs* of the heart, created by *affluence*, the viciſſitudes of *fortune*, and the turbulency of contending *paſſions*, theſe put the whole frame into a fever; and the mind ſeeks reſt in objects which cannot give it; or looks out for ſome precarious good, in the flattering hopes of graſping at joy, which generally eludes the embrace.

The love of *peace* and *reſt* is moſt natural to a well ordered mind: but it is evident to *experience*, that where the powers of it are divided by a habit of contending with *many difficulties*, the burthen of them is not ſo heavy as when it has only *one great care* to combat: and it often happens that a *change of circumſtances*, with regard to *riches*, which ſo much diſtinguiſhes mankind, *changes our objects*, but does not render us more happy than we were be-

fore: The reaſon of this alſo is plain; *habit*, *health* and *turn of mind*, conſtitute felicity more than *fortune*; and wealth is generally the cauſe of no ſmall degree of miſery, merely from the dread of parting with it. The honeſt peaſant *dies* in the order of nature, to which he readily ſubmits: The great and opulent are generally torn from the earth, with the ſin of reluctance to ſubmit to the decrees of heaven, in full bloſſom.

We are alſo apt to fix our thoughts ſo attentively on things the *world* calls *good*, either in proſpect or enjoyment, that we neglect to make preparation for the *evils* which ſo often attend them. And therefore it is no matter of wonder to ſee ſo many languiſh in ſecret for peace of mind, when this is only the reward of virtue and underſtanding; and is frequently found among the *indigent*, when it is a ſtranger to the breaſt of the *great*.

In this view we may contemplate the thoughts of the peaſant, to as great ad-

advantage, as the various windings of the ſoul, under the circumſtances of the higheſt and moſt refined education.

I muſt confeſs that I have practiſed *ſome art*, tho' I am artleſs enough to own it. *Pictures of innocency*, tho' *paſſion*, charm the heart: I have endevored to ſpeak a language which a country girl of common ſenſe, who has been taught to read, may underſtand; yet rather *raiſing* her ideas to the matter, than *depreſſing* my ſenſe: At the ſame time I have avoided all *vulgariſms* or inelegancies, that might offend the politeſt reader. With this precaution I have flattered myſelf into a belief, that the *young lady*, as well as her *maid*, may peruſe ſome of theſe thoughts with pleaſure; for if they were as *old* as the creation, *virtue* is always blooming in youth, and *time* makes no change in her to render her charms the leſs attractive.

Perhaps the maſter and the footman, thoſe who are, and thoſe who are not much inclined to virtue, may alſo draw uſeful

inſtruction from this book. Though it is intended for a female ſervant, the paſſions of the human breaſt, are the ſame in all of us, and the duties of *moral* and *chriſtian* philoſophy of equal obligation. If any of my moſt elegant female acquaintance ſhould aſk me, "lord what *good* will you do, by taking ſo much pains to build this *monſtrous pile* of piety?" I ſhall anſwer, madam, your *ladyſhip* will be beſt able to determine this queſtion, if in your great humility, you ſhould condeſcend to read what I have written; otherwiſe I pronounce, that I ſhall not do *you* any good. As to your *maid*, perhaps ſhe may become the better for it, and *you* may reap ſome benefit from *her* virtues. If ſhe proves an *example* of piety, you will *ſecretly* bluſh, and may not be aſhamed to amend your ways. *I* am deſcending into the valley of years; *you* are going up the hill, to take a view of what I have often ſeen. Many a long day have I beheld the vanities of the world:

world: Many of the faults of others are obvious to me;—and ſo are ſome of my own; and I am ſtill capable of amendment. *You* are yet in the *docile* period of life, and if I might preſume to talk the language of a philoſopher, I ſhould ſay it is probable, that you ſtand in *need of ſome correction*; but if this word is too harſh, I will call it *admonition*. If I now officiouſly intrude on your gayer hours, remember that it is not always *ſpring* nor *ſummer*. You wiſh to ſee the *winter* of your days; and what do you imagine will then contribute moſt to your comfort, and brighten your proſpect beyond the grave?—Do not ruffle the ſmoothneſs of your brows by any diſdainful look: the benevolence of my heart leads me to wiſh, your hopes may always bloſſom in the fulleſt charms of vernal beauty, 'till in the great progreſs of human wiſdom, your paſſions being lulled to reſt, your enjoyments may become pure as the limpid ſtream, bright as the meridian ſun, and calm as

the ſereneſt ſky. Some degree of *ſorrow* is the lot of every mortal: But I truſt that *your proſperity* will never be impaired by the want of virtue; nor your *adverſity* be devoid of conſolation. E'er long you muſt deliver up your *material* part, to be the ſport of elements; but as nature, in her yearly courſe, reſtores the beauty of the *faireſt flowers*, which ſeem to be irrevocably loſt, your frame deſolved will once again unite with your angelic ſpirit: And may you *now* look up to heaven with ſuch humble purity of heart, and elevation of mind, as will render you acceptable to the great Lord of all, without whoſe favor there is no true happineſs in either world."—— Would ſuch an addreſs offend thoſe who have ſenſe to underſtand its meaning? Here is nothing treaſonable againſt the charms of youth, or the power of beauty.

Allowing for the difference of education, I preſume the *maid* and the *miſtreſs* are often alike,

alike, in their propenſities to *good* or *evil*. The ſervant forms her taſte to her lady's; and if the *favorite book of the day* is not recommended to her, ſhe will ſteal the reading, and catch ſome ſcraps of knowledge whatever they may be. *Piety* and *morality* are not the things moſt ſought for; but whether the ſervant be ſprightly or not, if ſhe hath common underſtanding, ſome thoughts in this book may pleaſe her. If ſhe was ever taught the duties of religion, tho' the remembrance ſhould have been buried for ſome time, yet it may riſe again from the grave of negligence and folly.

I am ſenſible that if the miſtreſs is ſo careleſs in her conduct, as to be a ſtranger to books of a moral and religious tendency, there will be leſs reaſon to expect, that her ſervants will be attentive to their duty; for tho' *good* examples do not always prevail, *bad* ones favor the corruption of the heart. The conduct of the miſtreſs, under whoſe eye the ſervant acts, muſt have

a *good* or *bad* effect. In the female world, *virtue* herſelf often paſſes unheeded, for want of thoſe ornaments which ſo naturally attract a woman's eye. The *miſtreſs* muſt ſhew her *love* for *virtue*, before the *maid* is fully perſuaded that it hath charms beyond the power of unfeeling *folly*, or thoughtleſs *laughter*.

Without making any compariſon of the *penetration* of the *lady*, and the *ſimplicity* of the *maid*, if either of them are *pleaſed* with what they read, they will be *profited*. If the advice is *good*, it will not be the worſe received by the ſervant, for its coming from one who is ſuppoſed to be near upon a level with herſelf. Perhaps it may anſwer better, than if the ſame thing had been ſaid by the ableſt divine, in the ordinary method of theological learning. Nor will ſhe eſteem it the leſs for being ſo much in the proverbial manner. The doctrine is ſupported by the greateſt philoſophers, whoſe ſentiments ſhe may read in the abſtract; and what is more, I hope

ſhe

ſhe will find ſuch common ſenſe and reaſon, as is above all learning. While ſhe is partial to the *farmer*, ſhe will be leſs able to diſcover his blemiſhes, than the lady whoſe education is ſo much ſuperior. If the *good* ſhe receives, does not raiſe her mind to the moſt exalted height of *virtue*, it may *prevent* her falling into *vice*. And however glorious it may be to *heal* the diſeaſes of the mind or body, it is not a leſs *pleaſing* or *practicable* taſk, to *prevent* them.

It ſeems hardly poſſible to conſider the *moral*, without entering a little into the *political* ſtate of our fellow ſubjects. That the wealth and power of a country conſiſts in its numbers of working people, is beyond diſpute: that *defence in war*, depends on the ſame cauſe, cannot be denied: that the rights of humankind, as they regard the paſſions and appetites, when controll'd by laws, are equal, is likewiſe obvious: but the conſiderations of the parade of grandeur and fantaſtic conve-

ni-

niencies, ſupported by the *tyranny of cuſtom*, leap over the bounds of the moſt exalted policy, and break the ſtrongeſt ties of humanity.

This is demonſtrable in the *forced celibacy* of our *domeſtics*, and the arts and contrivances they are obliged to uſe to conceal their ſituation, when they *are married*. Many will not take ſervants who are not ſingle, tho' in all reaſon, they ought rather to reject them becauſe they are not married. That which ſhould be their *honor*, becomes their diſgrace.

In *Tuſcany*, it is computed that in 650,000 marriageable men and women, 280,000 turn'd of the age of *twenty*, are actually married, which is nearly *two* married perſons to *three* ſingle, and yet about three in a hundred of their whole people, are in a ſtate of celibacy, from motives of ſuperſtition.

In computing *two ſeventhſ* more people in London and Weſtminſter than there are in *Paris*, our number of *births* ſhould be

24,000,

24,000, whereas our *chriſtenings* are ſeldom above 16,000; and our burials ſeldom ſhort of 22,000; and whatever we may judge of the defects of our *bills of mortality*, experience correſponds with the proofs which theſe produce; and it is the leſs wonderful, if we conſider, that if 1 in 13 are domeſtics or *ſervants*, there are full 25000 pairs, of whom we may reckon 15.000 pairs, from 20 to 40 years of age; and very fairly compute that 10,000 ſuch pairs, are in a ſtate of celibacy. What the effect is to *their morals*, and how injurious this is to the *ſtate*, is more eaſy to conceive than deſcribe. I am afraid the caſe is nearly the ſame in other great towns and cities in theſe kingdoms, where vice and luxury reign moſt.

Hence it ariſes, that *theſe* cities only, have occaſion for a ſupply of at leaſt 5000 people, annually, chiefly for *labor* and *domeſtic* ſervice, being about ſo many as *die*, more than are born. Theſe being drained from the country, is ſo much injury done

to

to the cultivation of the earth, and manufactures: the quantity of the neceſſaries of life is ſo much the leſs; and it is ſo far a diſability for defence in war. There is no ſupply of people ſent from hence to fill the vacancy made by this drain, except ſome few *parochial infant poor*, *(a)*

The practice of many people of fortune, hath a fatal effect on the morals of the lower claſſes; ſome young men ſacrifice numbers to their paſſions, without a ſingle thought what will become of them; or leaving them ſo vitiated, that they grow indifferent what becomes of themſelves.

Another circumſtance neceſſary to be mentioned is *inoculation*, which is now become ſo familiar and ſafe, ſervants ſhould not be admitted into families 'till they have had

---

(a) The ſeventh of his preſent Majeſty, requires them to be ſent to nurſe, but few are taken above three miles, and of theſe but few are bred up and remain in the country.

had the ſmall pox, or have been inoculated. I reckon 1 in 14 whom this diſeaſe never reaches, and there is no inconſiderable number, on whom it will not take effect, by inoculation. If a certificate were required of their having actually had the diſeaſe, or been inoculated without its taking effect, it would put the thing beyond doubt.

In theſe cities, the danger is ſo great that *above two thouſand* die annually, of this diſeaſe, *(a)* altho' hardly *two* in a thouſand

---

(a) Suppoſing London and Weſtminſter, and their dependancies, to contain 700,000 people, deducting 50,000, or one *fourteenth* part, for ſuch as never take the ſmall pox, and ſix parts in ſeven of the remaining 650,000 to have had the ſmall pox, there ſtill remains 92857 : of theſe it is computed that (excluſive of inoculation) near 16,000 have the ſmall pox annually. If one in ſeven die, (and of the poorer part, the proportion runs as high as 1 in 5) it amounts to 2285; which upon a me-

ſand die when inoculated. From hence it follows that there is a capital error in not inoculating, or infection is communicated by it. If practitioners are more concerned about their *gain*, by thoſe whom they inoculate, than for the preſervation of their fellow ſubjects, whom they do not inoculate, we may diſcover why no attempts are made by them, to trace out the *cauſe* of ſo grievous a mortality. We all know the extreme ſubtilty of the infection of this diſeaſe; and it is not weakened by the familiarity of the practice of inoculation. If *infection* is communicated to numbers by careleſſneſs in practice, we may trace out how it happens that as

---

dium, for a number of years paſt, ſince the eſtabliſhment of inoculation, is near the real number who have gone off the ſtage by this diſeaſe; notwithſtanding that the *ſmall pox*, when properly introduced, and the infection guarded againſt is really *harmleſs*.

as many die now as in former times. As inoculation is become ſo glorious a remedy, we are bound in gratitude to Providence to ſtrive againſt itſelf becoming a diſeaſe.

The poor in theſe cities are very negligent of themſelves, therefore others ſhould think for them. If it were deemed a qualification for *apprenticeſhip*, to have had the ſmall pox, or to have been inoculated: if the ſame were in uſe, as to *ſervants* of all kinds: If *private inoculating houſes* for the reception of patients now found in ſtreets without diſtinction, were confined to particular ſpots, and put under the direction of the civil magiſtrate; and ſome reſtraints laid on *private families*, during the inoculation of any perſon in the houſe: if the parochial officers were obliged to ſend all their poor, not having had the ſmall pox, to be inoculated, and reject all thoſe who will not conſent to ſo reaſonable a propoſition for their own and the *common ſafety*; and if practitioners

were under ſome *public regulations*: if ſuch meaſures were adopted the *remedy* could not be ſo bad as the *diſeaſe*, and many of the 2200 who now find an untimely grave, might be ſaved to the community *(a)*.

There are many *great evils*, to which we ſubmit thro' *indolence*, at the very moment that we clamor againſt *leſſer ones*, or

---

(a) This ſeems to be an object of parliamentary enquiry, as it is probable, in the nature of things, that the evil may be in a great degree remedied, by a *more general encouragement to inoculation, and eſtabliſhed rules of caution in the conduct of the operation.* The inoculating hoſpital is chiefly employed in behalf of *country people*, in conſequence of recommendations from the governors. The pariſh officers in London, tho' they have authority, I believe never think of inoculating their *poor*, notwithſtanding that workhouſes are always the moſt ſubject to communicate infection; ſo that with reſpect to the common people of theſe great cities, where the danger moſt prevails, this bleſſing of inoculation is defeated.

or no evils at all. Whatever may be our fate, as to matters which are problematical in government; or who it is that takes the lead, let us attend to what we *underſtand*, as this may comprehend the preſervation of the body or ſoul.

The inſtruction here given to a daughter by a tender father, how to conduct her ſteps, not only in ſervitude, but thro' the various *ſlippery paths of life*, cannot but engage all the attention ſhe is capable of. As to a minute delineation of the ſeveral particular duties in the vaſt variety of conditions there is in *ſervitude*, it would require a very comprehenſive knowledge, in that ſphere of life. I hope theſe leſſons will be a means of ſaving ſome from deſtruction.

Whatever pretenſions my ſex may make to a ſuperior degree of knowledge, in the government of a *ſtate*, yours has a large ſhare in the direction and management of families, which compoſe kingdoms; and your approbation of

a

a work of this kind (*a*) ought to be eſteemed of higher value than the ſuffrage of the ableſt politician. If ladies of ſentiment and condition, think the object worthy of their countenance and protection, and from a zealous love of virtue in themſelves, will do the beſt they *can* to make others virtuous, they will do what they ought, and promote their own honor and felicity.

Tho' the countenance of *virtue* is awful and majeſtic, ſhe treats her votaries with all the gentleneſs and perſuaſion that love or friendſhip can inſpire. If to *die* in her cauſe is glorious, to *live*, tho' in the ſilent track of domeſtic life, is no leſs an object of attention to the moſt accompliſhed woman. The reward of ſaving a ſoul from death, whether by *prevention*, or *cure*, the motive being the ſame, muſt be equally acceptable to him who ſcans our inmoſt thoughts.

(*a*) This book may be hereafter abridged, and ſome parts omitted, ſo as to be compriſed in *one pocket volume*, for common uſe.

DISCOURSE I.

WELL, Mary, you have ſeen the good lady Mrs. ———: if ſhe approves of you, I hope you will like to ſerve her.—Come, ſit you down; I have *much* to ſay to you, if my heart is not too full. I thought a little while ago, I ſhould have parted with you, by taking *a far journey*, which we all muſt take, but Heaven has ordered otherwiſe for the preſent, and I hope I am alive for your good, as well as my own.

Danger to children by the early death of parents.

Your dear mother is gone before me; and left me to act for her, and happy it is for you that I am alive, for young women, particularly of your condition in life, when left parentleſs, are ſo much at their own *diſpoſal*, that they often diſpoſe of themſelves very badly.

Parting with children.

Methinks, my dear MARY, a ſeparation, after ſeventeen years tender acquaintance with thee, even from thy birth, is like parting with the blood that ſtreams through my heart, eſpecially as thou art going into a world thou art not ſo well acquainted with as I am. Believe me it is a *bad world*, but yet it is not *all bad*, as ſome well intentioned people falſely imagine. The choice of good or bad greatly depends on yourſelf, whether you will depart from the *good* you have been taught, and turn aſide to *evil:* or ſhun the *evil*, and cleave with all your heart to *good*.

Recommending children to God.

Remember, MARY, thou haſt a father beſides me, a far greater and better, to whoſe care I recommend thee, and I hope he will protect thee. If thou art true to him, he will never forſake thee!—*O God, preſerve my child! keep her from preſumptuous ſins; and cleanſe her from thoſe ſecret faults which*

cleave

cleave to our imperfect nature, and make her acceptable to thee, whom I have ſought to ſerve, by breeding up my children in thy fear!

The neceſſity of attending to religion.

Never forget to pray.—Here, *take this little book of prayer* (*a*), it containeth not much, and yet it is a vaſt treaſure, *if you make a proper uſe of it.* It is the language of my heart when I addreſs the Almighty; and I believe, that whatever we ought to do for the *body*, ſo much as the *ſoul* is the moſt valuable, ſo much brighter will thoſe ſhine in the realms of eternal day, who are inſtrumental in preſerving the ſouls of others, from the miſeries of everlaſting darkneſs.

The *proper uſe* of this book will guide you into the paths of virtue, becauſe it ſuggeſts the means of preſerving *your ſoul*, by ſupplicating the mercy and favor of the great father of ſpirits.

(*a*) Prayer book, Diſcourſe III.

You cannot eaſily conceive how dear you are to me: but know, my daughter, that while I employ my thoughts and indulge my anxious wiſhes to preſerve you, I conſult my own happineſs with regard to both worlds: ſo hath the wiſdom of the Almighty ordained, that good intentions, and good actions, are ever ſelf rewarded.

General motive to prayer.

Conſider my dear MARY, whether you look up to heaven or down upon the earth, if your thoughts are not diſſipated like the thoughts of a child, you will ſee infinite reaſon to adore your maker. We are *chriſtians* and live in a moſt enlightened age; ſhall we *triumph* in that glorious name, or by our manners, confeſs ourſelves greater ſlaves to ſin than the leſs civilized part of the world, who notwithſtanding worſhip a ſupreme Being in ſincerity of heart? By what ever name diſtinguiſhed, they acknowledge his goodneſs, and adore his power. They know

he

he is visible only in his works, and these they contemplate with wonder and amazement.

So have I often heard from my good master whom I served in my younger days, and he had lived in foreign lands, and observed how customs, and the force of religion operate on the minds of the various nations.

What do you think was the end that the Almighty proposed, in making such Beings as we are, but to be *glorified* by them? If we do not turn to *him* as to a merciful and tender Father, he will be glorified even in our *sufferings*. There is no discouragement in the duty of *prayer:* There is no bodily labor in the discharge of it, unless it is spun out beyond measure, which never ought to be. All rational exercises of religion, would be highly pleasant, were not men extremely degenerate. *God* never *made* any reasonable creature *shy* of his company, and *averse* to his will. We see no inferior Being disinclined towards its *chief good*,

or negligent in purſuing its proper happineſs; but this neglect of prayer demonſtrates the corruption of our nature, and our departure from what we were *originally made.*

The *gracious* and *awful* preſence of God, and the continuance of his bleſſing towards you, is not only neceſſary to your *ſucceſs*, but alſo to your very *Being:* Want of *ſenſe*, as well as of *piety* can alone render us unmindful of it. When I go into my fields, MARY, I look up with joy towards the heavens; but where the ſtupendous height of them ends, is paſt ſearching out: I can only *adore* and *wonder!* When I ariſe to my work, and behold the glorious appearance of the ſun; I conſider it is a "marvellous inſtrument of the work of the moſt High" and eternal God. When I behold its effects ſhewn by day, I rejoice; when I conſider it as the means whereby my blood circulates in my veins and gives motion to my pulſe and heart; I fall down in gratitude, not to the *ſun*, but to

him

him that made it and rules its power! This alſo is the inſtrument which animates even the clod of earth, making the grain ſhoot from its boſom, and in due time bringing it to maturity, for the uſe of man. Were it kept bound in the winter's froſt, I need not tell you that my labor in *ſowing* would be loſt.

But what is this, compared to the beauty of the heavens, and the *clear firmament*, when we enjoy fine weather! Is not your heart enraptured when you conſider whoſe handy-work it is? Do not the ſpring and ſummer charm you with the *melody of birds*, *the verdure of the earth*, *and the refreſhing ſtream?* Can you ſee a *rainbow* and not praiſe him that *made* it? "Very beautiful it is in the brightneſs thereof: It compaſſeth the heavens about with a glorious circle, and the hand of the moſt high hath *bended* it."--Haſt thou not conſidered how often the *ſhowers* refreſh the earth, when it is weary with drought, and as they fall bring with them marrow and fatneſs, to cheer the hearts of men

men and beaſts?—The *ſnow* alſo bringeth plenty on the earth by the *manure* contained it. " As birds flying, the Almighty ſcattereth it, and the falling down thereof is as the lighting of graſshoppers. The eye marvelleth at the beauty of the whiteneſs thereof, and the heart is aſtoniſhed at the raining of it."--And haſt thou never ſtood in religious reverence, though I hope with *no childiſh fears or fooliſh dreads*, at the noiſe of *thunder*, and ſtorms which make as it were this globe of earth to tremble? But when the *lightnings* come with aſtoniſhing ſwiftneſs, art thou not ſtruck with awe?—Great, O Lord, and wonderful are thy works!

As the *day* declares the glory and power of God, ſo at *night*, when you retire to refreſh your wearied limbs, conſider every *ſtar* hung out as a lamp to ſhew you his marvellous works.—Conſider that he alſo made the *moon* " to ſerve in her ſeaſon" (as the months roll round) " for a declaration of *time*," and the ſign that *time* itſelf will have an end.

All

All theſe wonders in the heavens remain in no leſs aſtoniſhing order, " and never faint in their watches." They move at the commandment of the moſt High, and without his wiſe and incomprehenſible direction, *we* mortals could not exiſt. We ſhould be devoured by fire, or drowned in water, or chilled to death by cold. Thou my child wouldeſt fall like a leaf in autumn even in the ſpring and bloom of thy life.

Learn then, not by *belief* only, but by *practice*, and a habit of thinking, that *God is all in all*--" When you glorify the Lord, exalt him as much as you can, for he will ever far exceed; and *when* you exalt him, put forth *all your ſtrength and be not weary*." Our praiſe is grateful though it be weak. O my daughter *he is all in all.* " He hath made all things, and to the *godly* he hath given *wiſdom*."

Thus far you may judge from what you ſee and hear, and ſurely blind are thoſe who *will* not *ſee* the glory of God diſplayed in his works; and deaf, when they

will

will not *hear* the voice, either of *reaſon* or *faith*, though theſe proclaim their commiſſion as received from heaven.

Importance of the ſabbath.

Above all things I charge you my daughter, to pay a ſtrict regard and reverence to the *ſabbath of the Lord.* What alas would become of *religion* among men, if it were not for that holy-day? Let this be your firſt concern, and remember that the ſabbath is of divine appointment. It is the crime and misfortune of people in our condition, and perhaps of our *betters* alſo, that when we meet to worſhip God, we do not generally addreſs him with that awe and homage, which becomes rational creatures, and as we juſtly ſtile ourſelves, *miſerable ſinners.* Neither our underſtanding nor our affections, are, I fear, engaged, in the manner they ought to be. I do not mean to undervalue any honeſt attempt, becauſe it doth not blaze forth as a flame: ſome run mad with religion; but the greater number looſe their wits by the neglect of their duty.

Care-

Careleſneſs in devotion.

As to careleſſneſs and inattention in devotion, theſe prevail even at *colleges* and *univerſities*, as well as at the *old woman's* ſchool, at which you was taught to read and pray: They ſeem in great ſchools, more deſirous to learn Latin and Greek, as if they really thought thoſe languages of much greater conſequence than the *knowledge of their duty*.

My dear MARY, do always the *beſt you can*, and remember, that however faulty ſome of our ſuperiors may be, in *their* ſtations, and no man is without faults, the greater part of *us* are generally worſe in *ours*, and therefore we ſhould mend our own manners. There are many who know their duty, yet do not practice it; but when our *betters* do not ſhew us an *example*, it is in *our* power to put them to the bluſh.

Danger of neglecting the ſabbath.

Without making any compariſons it is the *neglect* or *abuſe of the ſabbath* to which

which we may impute many of the evils under which our country labors, in reſpect to ſobriety and good diſcipline, reverence for laws and ſuch a regular uniform conduct as becomes good ſubjects and good chriſtians.

The firſt and greateſt object of religion, next to the *belief in a God*, is to *worſhip* him. Now whether you do this in *public* or in *private*, take the wiſe man's advice: "Before thou prayeſt, prepare thyſelf, and be not as one that tempteth the Lord." Remember alſo that there are two branches of devotion, *ſupplication* and *praiſe*: The *firſt* is the *confeſſion of ſin and miſery*, and petition for relief: the *laſt* is an *angellical* and heavenly duty. The diſtinction is obvious, but I fear it is not made ſo often as it ſhould be, and the reaſon is but too plain; people in general are not ſufficiently attentive to their prayers; they utter words, but do not therefore *pray*.

The *public* worſhip is inſeparably connected with the conſideration of the *ſabbath-day*, and the keeping of this holy

is

is one of the great duties of both *Jew* and *Chriſtian*. The neglect of this day, in all civilized countries, has been generally the great inlet to all manner of wickedneſs. There needs no argument to prove that wherever the ſabbath is broken, a whole tide of wickedneſs will flow in at the breach. And as God hath *bleſſed this day and hallowed it*, ſo they *unbleſs* themſelves who *profane* it. O my daughter, as you value your ſoul, rejoice in the *ſabbath-day*, and attend divine ſervice with *conſtancy* and *pleaſure*, whenever you can. If you neglect your duty on *this day*, you neglect *your religion*, and you cannot expect any bleſſing on any *other day*.

Attend to the inſtruction which is given you at church: and remember, that nothing is ſo childiſh as to be careleſs in that place. People who have not ſenſe enough to know the end and deſign of coming to church, ſhould not be permitted to put their feet in it. Churches being dedicated to the worſhip of the great Lord of heaven and earth, nothing con-

trary to the holineſs thereof ought upon any account to be permitted.

Rejoice then at the return of the ſabbath, not ſo much that you reſt from your labor, as I hope you will be permitted to do, but that you have ſo fair an opportunity of offering your heart to your maker. The Almighty, has declared that he is pleaſed with the inſence offered by numbers of his rational creatures, aſſembled for the ſame purpoſe, to make joint ſupplications for mercy for their offences. Go then with gladneſs to the houſe of God, not only to *worſhip* him, but to *hear* his word, from the mouth of his miniſters. Our own hearts are deceitful, but be well aſſured that thoſe who have pleaſure in praying to God, and put their truſt in him when they pray, inſtead of flying from church as from a houſe of correction, they will fly to it as the place of their higheſt comfort and joy: praiſe and thankſgiving will be their entertainment, and they will pour out their hearts in humble acknowledgment of

of their ſins paſt, and renew their reſolutions of amendment.

Pernicious example of neglecting the ſabbath.

The duty of attending divine worſhip being required of all chriſtians without diſtinction of perſons, thoſe who take the liberty to diſpenſe with it, and ſeldom appear at church, are either ignorant and abandoned wretches, who loiter about ſeeking a miſerable diverſion of their thoughts, having ſcarce ever meditated on the being of a God; or they are ſuch as are become preſumptuous from their ſuperior condition, and think they may do as they pleaſe, and make a religion of their own contrivance: but whatever they may imagine, they cannot alter the laws of God, nor reverſe his commandments to *keep holy* the ſabbath-day.

As *God* has made a ſeparation of this day to *himſelf*, to diſtinguiſh it by peculiar acts of devotion and religion, and it is ſo happy a fence againſt impiety, it is amazing that it ſhould ever enter into

the heart of man to imagine, that the Almighty will diſpenſe with the breach of this his abſolute law; a law written in ſuch ſtrong characters on mens hearts, that it can hardly be effaced. God is jealous of his honor, and requires *obedience* from us; and what is it, which conſtitutes our chief glory, but that very obedience? Where men are *ſincere* towards God, they cannot be *falſe* to themſelves, or their fellow-creatures; but what *ſincerity* can there be towards their Maker, if they decline the *public worſhip* of him, and as it were refuſe to pay that *public homage* which is ſo infinitely due to the ſupreme Lord and proprietor of all? And behold, what is the conſequence! How troubled and diſordered, or how ſtupid and abandoned does the mind of man become, when he ceaſes to reſt his hopes on God! This is *difficult to deſcribe*, but *eaſily felt*. If you conſider the mercy you receive, in the very breath you draw, you will cry out with the Pſalmiſt, " *Bleſs the Lord, O my ſoul, and forget not all his benefits.*

benefits. Who forgiveth all thine iniquities, and healeth all thy Diſeaſes. Who redeemeth thy life from deſtruction, and crowneth thee with loving kindneſs, and tender mercies. Who feedeth thy mouth with good things, ſo that thy youth is renewed as the eagle." Thy devotion ſhould indeed fly on the wings of love to the God that made thee.

You know that the Jews, of old time, long before our Saviour came into the world, were the *choſen people of God*, and that their wiſe king SOLOMON built a temple which was the glory of the whole earth. Some writers make it to have coſt as many millions as our whole nation is computed to be worth (800 millions ſterling.) This however is beyond all doubt, that the deſign of it was for the people to *worſhip God in public*, well knowing that the Almighty expected this of them.---Indeed what homage could he expect of his *choſen people*, if they withheld ſo eſſential a part of the honor due to him? When SOLOMON dedicated this glorious temple to God, he made this

memorable prayer or petition to the Almighty.

" When thy people Iſrael be *ſmitten* down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and confeſs thy name, and pray, and make ſupplication unto thee in this houſe, then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt unto their fathers!—When the *heavens are ſhut up*, and there is no rain, becauſe they have ſinned againſt thee, if they pray towards *this place*, and confeſs thy name, and turn from their ſins when thou afflicteſt them, then *hear thou in heaven*, and forgive the ſin of thy ſervants!—If thy people *go out to battle* againſt their enemy, witherſoever thou ſhalt ſend them, and ſhall pray unto the Lord toward the *city* which thou haſt choſen, and toward the *houſe* (*b*) that I have

(*b*) The Temple of God.

have built for thy name, then hear thou in heaven their prayer and their ſupplication, and maintain their cauſe!—If they *ſin* againſt thee (for there is no man that ſinneth not,) and thou be angry with them, and deliver them to the enemy; yet if they ſhall *bethink* themſelves and *repent*, and ſo *return* to thee with all their *heart*, and with all their *ſoul*, then hear thou their prayer, and maintain their cauſe, and forgive thy people their tranſgreſſion, and hearken unto them in all that they call unto thee for!"

Thus you ſee what favor SOLOMON hoped to enjoy by means of this temple, and the incenſe of prayer offered up to heaven in it, under every evil circumſtance, or for the continuance of every happineſs in life. In all caſes he implored the divine aſſiſtance; and to whom can *we* apply for ſuccor; where ſhall *we meet* to ſend up *our* prayers to God, to avert the evils we labor under, and are expoſed to, if we never go to *church?*

What

What does the *cuſtom* of our country, and the *reaſon* of our minds, require upon all great events, in great *ſickneſſes*, *war* or *famine*, *heavy unſeaſonable rains*, or *droughts*, in all public diſtreſſes, or for public thankſgivings, but that we *fly to the temples of God*, there to pour out our ſouls before him? If in him, and him only, we *live*, can we for a moment forget the vaſt obligation! *Good God!* is it poſſible to relate how negligent ſome are, as if they had not days enough in the week for *loitering* or for *working!* An idle perſon, at any time, is a bad ſight; but abſence from the great buſineſs of the ſabbath day, and during divine ſervice, is monſtrous indeed! I know that Mrs. ——— is ſo good a lady ſhe will never reſtrain you from going to church twice on the *ſabbath-day*, if poſſible, but certainly either in the *morning* or *afternoon*.

Manner of performing public worſhip.

You know, MARY, that it is our duty to adore our maker, in our thoughts and words,

words, and even in our bodies, as well as ſouls;—The order of our church requires *kneeling*; it is the humbleſt poſture, and *helps* us to think of our dependency, on the God before whom we kneel. It requires *words* as well as thoughts, and it is a very great offence to withhold them, as thoſe do who attend the eſtabliſhed church, and *yet will not be at the trouble to make the reſponces required by the liturgy.* Whoſe praiſes ſhould we utter, if not his who gave us voice? So long as we have the power of ſpeech we ought to ſound forth the wonderful praiſes of the Almighty! Thoſe who neglect the *reſponces*, whatever they may pretend to the contrary, can harldly be ſuppoſed to conſider what they are about; they have either no mind to worſhip God, or do not reflect that "all the works of men are as the *ſun* before him, and his eyes continually upon their ways." They forget that "no thought eſcapeth him, and that no word is hidden from him." In what a wretched light then do thoſe appear who come

come to the houſe of God, with their thoughts full of buſineſs or pleaſure, or ſo overwhelmed with intemperance that they are fit only for ſleep.

Innocent amuſement on the ſabbath.

And what numbers of people are negligent in performing their duty while at church; and inſtead of relieving their minds after divine ſervice, by ſober converſation, and refreſhing their bodies by pleaſant walks, commit monſtrous exceſſes in *drinking*. Women indeed are not ſo often guilty as men: but take care, MARY, to avoid the company of thoſe who thus abuſe the ſabbath.

The falſe notions, joined to the rank hypocriſy of ſome of the *Jews*, in our Saviour's days, run ſo high, that *they* pretended to be much ſcandalized at his doing works of mercy on the ſabbath day. This he reprehended with ſeverity, leaving us a ſilent leſſon, that ſuch employment ought not to be deemed as *labor*. Works of neceſſity, are alſo warrantable, ſuch as pulling

pulling the ox out of the pit. But what ſhall we ſay of thoſe, who, having much time on their hands on this day, when the ſeaſon will not permit them to walk abroad, employ themſelves about any thing, rather than in reading the ſcriptures and pious and inſtructive books. Alas, how wretchedly do they *murder* their time!

DISCOURSE

DISCOURSE II.

OUR diſcourſe yeſterday was very ſerious, but I did not finiſh what I had to ſay: Indeed it demanded great attention, for it was in effect nothing leſs than a leſſon of inſtruction to prepare for *eternity*.

Happy it is, MARY, when people preſerve in their minds the reverence due to the *ſabbath:* every thing good may be expected from ſuch perſons; but nothing truly worthy of praiſe can be hoped for, from thoſe that withhold their homage to God *on that day*.

Danger of neglecting prayer.

But what a deplorable condition are thoſe in, who live *all their days* as *without God:* thoſe who do not *pray* to him cannot be ſaid to live *with him*. How grievouſly painful it is to the human heart, not rendered callous by a habit of wickedneſs,

neſs, to think of being afloat in a wide ſea, without *proviſion*, *compaſs* or *ballaſt*; toſſed by the tremendous billows, and driven by tempeſtuous winds; whether to ſink in the profound abyſs, or be daſhed againſt rocks, or periſh with hunger: This is *their caſe* who know not *how*, or in what manner, their *ſouls* can be ſaved. This is *their ſituation* who live as without God, by neglecting prayer; and they often feel it ſo when it is too late.

Reſolution derived from Prayer.

On the other hand, what do you think it was that enabled ſo many perſons, recorded in the ſcriptures, and other hiſtories of the greateſt authority, to triumph even in death, ſubmitting chearfully to the torture, when the cauſe of religion called them to maintain the *truth*, and ſeal it with their blood? What was it but their *hopes in a life to come*; and what gave them ſuch hopes, but that they were habituated *to pray to God, conſtantly and fervently*, and to ſerve him in true faithfulneſs and fear?

Nature of prayer.

In our laſt diſcourſe, I communicated my thoughts to you on the general motives to prayer: Let me now tell you the nature of it. You muſt be ſenſible, on the leaſt reflection, that prayer is an intercourſe between our heavenly father and our own hearts, and therefore it is impoſſible to worſhip him but in *ſpirit* and in *truth*. This is ſo agreeable to the common ſenſe of mankind, that it is very eaſy to underſtand why mere words, in which the heart hath no ſhare, is called the *ſacrifice of fools, who conſider not that they do evil.*

The learned archbiſhop SHARP tells us, "*Prayer* ought to be the continual exerciſe of life, for it is to the ſoul, what meat and drink are to our bodies, their *repaſt*, their *ſupport*, their *nouriſhment*. *Prayer* is the great univerſal inſtrument by which we fetch down bleſſings from above, and become poſſeſſed of whatever we want. *Prayer* is our defence and preſervative againſt ſin, and againſt temptation.

tion. It is the ſecurity of our virtue, and the moſt efficacious means to advance it. Prayer is the wings of our ſouls, whereby we raiſe our ourſelves up above this lower world to the God above, with whom, while we therein converſe, we become the more transformed into his nature. Whatever anticipations of heaven there be on earth; whatever foretaſtes we chriſtians have in theſe bodies, of the happineſs of eternity, they are all brought about by the means of prayer."

So ſays this pious prelate: and what *chriſtian*, with any ſhadow of reaſon, ever attempted to contradict him? yet there are ſuch numbers who neglect their prayers, that you will ſee many bad examples to one good one, and therefore you muſt be guarded at all points.

Recollection of omiſſion in prayer.

Conſider the neceſſity of being as *active* in your religious duties, as in any other: this is a matter of the higheſt moment. The lazineſs which occaſionally invades a great

part of mankind, may happen ſometimes to keep you ſo long in your bed, as to create hurry and diſſipation of thought, by ſudden calls to your duty, which may prevent your ſaying your prayers; and you will ſet about your buſineſs without having offered up your morning devotion to the Almighty. When this is the caſe, as ſoon as you recollect, repair the fault *immediately*, in the beſt manner you can. We may pray in *thought*, nay even in *words*, without acquainting the world what we are about. If after recollecting, you decline doing your duty, and any evil ſhould befal you during the day, you will ſuffer this double ſelf reproach, that you firſt omitted your duty, and then increaſed your guilt by neglecting to aſk for the protection of heaven: you ſuffered buſineſs, or ſome trifling object of amuſement, to poſſeſs your mind, in preference to the God that made you. And if no diſtinguiſhed misfortune ſhould happen to you on that day, you will be the more ſubject to the ſame omiſſion on another

ther day, and accumulate your guilt, and your *ſins* to be repented of. Nothing is more true in general, than that the *omiſſion of good, is the commiſſion of evil*, and it is true in this inſtance.

Be therefore ſure of your *morning prayer*, even though you ſhould ſay it before you riſe from your bed; but riſe *early* that you may be the more ſure of not being interrupted in this duty. Habit will ſoon render it familiar, and you will receive ſome part of your reward in the benefits of early riſing, which I need not tell *you*, who are accumſtomed to it.

There is moſt reſpect, decency and propriety in praying on our knees, after we are riſen. Prayers in bed are uſually called ejaculations, as when we are juſt falling into the arms of the death of ſleep, or riſing again, as it were from the grave, when we awake.

As to your *evening prayer*, there is not the ſame apprehenſion of negligence; but the ſame care is neceſſary not to neglect the regular order of your life in prayer,

and to be as ſure of your *evening prayer*, as of your bodily *reſt*, without which you would die.

Excuſe for want of time anſwered.

My maſter once told me, that it is a proverb among the *Hollanders*, who are a buſy mercantile nation, that " no one ever loſes any time by ſaying his prayers, or is the poorer for giving alms." The firſt part is very obvious, and the laſt may be eaſily reconciled, where prudence is exerciſed.

Among various excuſes for negligence, you will hear ſome ſilly mortals plead *want of time*. This is as falſe in fact, as it is abſurd in opinion. Can the moſt indigent child of labor *pretend want of time to pray, to him who gives life and time*, for the very purpoſe of worſhiping him? Is not this an affront to the majeſty of heaven? *Reſt* is *commanded* to be given to our *beaſt*, and ſhall *man* complain that his labor for bread is ſo great, that it allows not time for him to

aſk

aſk for that bread of his Father, the Lord, and giver, and preſerver of life?

So far from pleading want of time, let *no excuſe* be admitted at the tribunal of your own heart. If you ſhould be interrupted in falling on your knees in ſecret, pray as I have juſt mentioned, ſecretly as you ſet, or walk, or ſtand, or work. But at all times when you pray, collect your thoughts, that your heart may keep pace with your tongue. This is as eſſential a duty as it is to pray at all, and for the ſame reaſon, ſhort prayers are preferable to long ones.

Pleaſure in diſcharging the duty of prayer.

It is a matter of very high importance to you, to endevor to render your prayers *agreeable or pleaſing to* yourſelf; you will then run very little hazard of ever forgeting them: you will *come before God with gladneſs*, and really *rejoice in the ſtrength of your ſalvation:* you will underſtand the force of theſe words, as the devout pſalmiſt muſt be ſuppoſed to have meant them.

In

In a word, you will be devout from the very love of pleaſure: And indeed I cannot diſcern, how you, as a reaſonable and accountable Being, formed by nature for prayer, can paſs your days *with pleaſure*, or *without pain*, and trouble of thought, unleſs you are duly mindful of that God who is the center of happineſs and the ſummit of joy! For what is pleaſure, as it reſpects the mind; but the thought of doing and thinking what is right in the moſt important inſtances? And of all pleaſures, what can gratify the mind ſo much as that of ſending up our *complaints*, our *petitions*, and our *praiſe* to God, every morning and every night? What greater joy can you feel within yourſelf than the conſciouſneſs of having performed this duty in a proper manner; and when it is ſo done, that *God hath heard you*, and whilſt you obey his commandments that you *are*, and *ſhall* be under his immediate care and protection?

Our prayers are our true and faithful friends, who will never forſake us! They are our *guardian angels!* We may enjoy the hap-

happineſs and advantage of their company in a *palace* or a *dungeon*; and without their aid, we cannot have the leaſt ſecurity that we ſhall be conſtant to God; live like believers in him; or ſubmit to the laws of Chriſt. If you do not *ſeek* for the mercy of God, you cannot expect to *find* it. You are commanded to *ſeek*, and *promiſed that you ſhall find*, if you do ſeek, but not whether you ſeek or no.

Be well aſſured, MARY, and I think you have tried the experiment, your inclination to ſerve God faithfully in your thoughts, words and actions, will *encreaſe* with your daily practice, in the duty of prayer. On the other hand, if you ſhould forſake *the paths of virtue*, you will as certainly forſake your prayers, and your inclinations to all goodneſs will daily *decreaſe*: of this I have known numberleſs ſad and deplorable inſtances. Heaven preſerve thee, my daughter!—

Always carry this in your mind, that *prayer* is the higheſt act of religion; for though religion itſelf conſiſteth not in *word*,

word, *thought* or *deeds* alone, yet prayer being the moſt immediate intercourſe with God, is the higheſt act of religion; and conſidered as ſuch, you will be induced ſo much the more to perform this duty in a proper manner. What is *religion* but "the knowledge of the moſt excellent truths, the contemplation of the moſt glorious objects, the hope of the moſt raviſhing pleaſures; and the practice of ſuch duties as are moſt ſerviceable to our happineſs!" And if you aſk me what is our happineſs, I anſwer, contentment and peace of mind, health of body, reputation, proſperity, and above all, a due *regard* to our *eternal welfare*, whether we live in proſperity or adverſity.

Condition of life in prayer.

Thus you ſee how the tender Father of mankind has ordered things to hang in a wonderful chain and connection. Prayer is undoubtedly as eſſential to the *ſoul*, as *food* is to the *body*, and the whole life of a good *man* is in effect a *continual prayer*;

not

not that he ſpends more time on his knees than his condition permits, and his religion requires, but that *God* is in all his *thoughts*; and all his *words* and *actions* are regulated by the rules of religion.

Conſider, my dear MARY, the ſtate of human life, and the dangers which ſurround you, and all the children of men. We are all ſubject every day and every hour, to pain and ſorrow, ſickneſs and death; and ſhould live prepared for whatever a day may bring forth. We are ſubject to a greater evil than the certainty of death; we are ſubject to *ſin*, and therefore muſt take heed, whilſt we think we ſtand, that we do not fall. You are ſure that life muſt end in a few uncertain years. It is impoſſible, being in your right mind, that you ſhould not be anxious for the event what is to *become of you*, that is of *your* ſoul, through the numberleſs ages of eternity. We are all perſwaded *that we have ſouls*, and *believe* they will be *ſaved* or *damned*. We are continually in hope or fear of ſomething; this is natural

to

to the mind; and for the ſame reaſon that we believe in a ſtate of rewards and puniſhments after death, our fears and hopes extend to objects beyond the grave. Every one knows this, who is not ſtupid: what then can you do to take out the *ſting* of your *fears*, and to render your *hopes*, not only *comfortable* but *joyful?* What *can* you do, but apply your heart and underſtanding, all your mind and all your ſtrength to *God?* Conſider then how you may moſt *gracefully*, and moſt *willingly* reſign yourſelf, to whatever ſhall pleaſe divine providence, always *hoping for the beſt*, ſo long as you do your *duty*, and *pray* to the great Parent of mankind.

Prayer is, and will always be your ſureſt reſource in danger; for though "we are endued with faculties which enable us clearly to underſtand the obligations lying upon us, to obey conſtantly the will of God, yet we are at the ſame time encompaſſed with ſuch weakneſſes as make us ſtand in need of *perpetual aſſiſtance*, to enable us to live up in any tolerable manner

to

to the obligations we are under." Upon this undeniable principle, is founded the the duty of prayer, as one of the cleareſt dictates of ſelf-love, and true regard to our own eternal intereſt.

Reſolution in regard to prayer.

Many of us are apt to fall into a fault which ſeems to proceed from a right principle, though not rightly underſtood. Reſerve is in no inſtance more proper than with regard to prayer; yet it is equally true, that *a falſe reſerve*, oftentimes betrays the cauſe of devotion. When people are afraid, or aſhamed, of doing what is *right*, they are in the more danger of being led to do *wrong*. There is a kind of *reſolution* ſo eſſentially neceſſary to religion, that it can hardly exiſt without it, not only with reſpect to the general habit of life, but as we are *firm* in ſupporting the cauſe of *virtue*, conſidering it as an unchangeable obligation incumbent on all the children of men. You have heard of women, who in the firſt ages of chriſti-

anity, oppoſed themſelves to flames and tortures in the cauſe of truth, with as conſtant and intrepid a mind as the braveſt man that ever lived. There is nothing great without conſtancy: and it is our duty to poſſeſs our ſouls with *ſuch reſolution*, that as no fear of *pain* ſhould *frighten*, no temptation to pleaſure ſhould entice us from our duty. It is this habit of reſolution which gives a luſtre to all our actions, and over ballances or conquers all the gilded charms of pomp, or the allurements of vice.

There is a certain generoſity of ſpirit peculiar to true religion; and nothing is more childiſh and abſurd than the *falſe modeſty* which makes us timid in our devotion. I have heard my good maſter ſay, that in ſome *Mahommedan* countries, where he had lived, the people have ſtated times for prayer, at leaſt thrice in the day, and are no more reſerved in regard to their being *ſeen* at their private worſhip, than at their dinner; ſo much

do

do *they* eſteem *prayer* as a *manly* and *rational*, as well as a *religious* duty.

The *Jews* I was alſo told, pray thrice in the day: and that in many *chriſtian* countries, the people pray openly in the evening at the ringing of a bell, falling down on their knees even in the ſtreets. Theſe alſo pray in a clamorous manner before images ſet up in nitches in the walls: but thanks to heaven for our true belief in Chriſt, we uſe no ſuch *outward ſhew*, nor practice any ſuch abominable idolatry; *we*, in this happy land, pray *in ſecret*, except in our *churches*, or at *chriſtenings* and *burials*. As to *family prayer*, I conſider it as ſecret alſo. Indeed we are *commanded* by our great Lord and Maſter, to pray *in ſecret*, that we may not be ſeen of *men*; that is, not to *ſeek* the eyes of men, as the *Phariſees* did. You remember our Saviour expreſsly mentions the *groſs hypocriſy* of thoſe people, in his time.

I therefore beg you will diſtinguiſh cautiouſly and avoid extremes. Do not turn away from the meaning of your

divine teacher, and act as if you were *aſhamed* of being found on your knees. The conſequence of childiſh fear, in this inſtance is, that many get into an habitual neglect, and *do not pray at all.* If two perſons meet together, both well inclined and both timorous, or prejudiced to this opinion, they will both decline doing their duty: and what a *ridiculous*, and at the ſame time *tragical* figure will they make! If they come to the point of *never praying* but at church, can it be expected they will be really attentive to their prayers when they are *there:* and can they pray at church without being *ſeen?* Cuſtom makes it familiar to us, to avoid all human eyes in private; but reſolution and attention to the great buſineſs of devotion, ſhould render us ſuperior to all interruption or ſurprize, when we are praying.

Your poor mother, good as ſhe was, yet it was a long time before ſhe ſurmounted that falſe modeſty, in which ſhe was bred, which made it ſeem criminal in her

her eyes, to be ſeen on her knees; but thank God I happily convinced her, that as a mutual ſecurity not to neglect the duty of prayer; as we retired to reſt and roſe, the ſame hour, ſo we ſhould likewiſe offer up the incenſe of our prayers, with one heart and one ſoul.

Reſerve in talking of devotion.

You are ſenſible that in order to fix any object on the mind we muſt think, or read, or diſcourſe about it. The two laſt include the firſt; but there is a peculiar charm in the converſation of ſenſible pious friends; we are ſure of *their* heart. My maſter uſed to ſay, that according to a *Perſian* proverb, "*the converſation of a friend brightens the eyes.*" The familiar diſcourſe of a virtuous friend, is pleaſing and advantageous; but of all converſations, that is the moſt intereſting which leads us into the path of everlaſting happineſs. Such as this can hardly come from any, but the *good* and *wiſe*: thoſe only deſerve the name of *friends*, who are true to their

own hearts, and confeſs the power of religion: perſons of a different turn can only do us kindneſſes, and be agreeable companions. If you would be *wiſe*, you muſt ſometimes *ſubmit* to be thought fooliſh. The firſt thing a wiſe man conſiders is the *end of his being*, the next, how he ſhall attain that end; and you may be well aſſured, whatever tends to promote the cauſe of true religion, goes ſo far in the attainment of the true end of life, and exalts human nature. Yet alas, MARY, whether it be amongſt *us* or the *great vulgar*; whether it be from fear of the imputation of oſtentation, or hypocriſy, or to avoid any other thing which the world leaſt applauds, I do not find that it is a cuſtom or faſhion among the gentry to ſay any thing at all about *devotion*, neither as it relates to themſelves, nor their ſervants. Some of the truly zealous, and ſome of the enthuſiaſtic part of us talk of it occaſionally; but for want of diſtinguiſhing true *zeal* from *enthuſiaſm*, which is as different as light from darkneſs, moſt people

people are apt to draw one common concluſion, namely, that thoſe who ſpeak of piety, are not pious, in the ſenſe that piety is allowed to be amiable, good, and praiſe-worthy. My maſter uſed ſometimes to give his ſentiments in company, in a rational and familiar manner, like a *man* and a *chriſtian*, as I thought; but I am ſorry to tell thee MARY, his acquaintance, who were otherwiſe ſober people, were generally as ſilent as the grave, as if it were a matter of no moment to them, or they totally incapable of uttering a ſingle conceit on the ſubject, with any propriety.

In your tendereſt years, you liſtened to my diſcourſe, as if you meant to engrave every word on your heart; and when you prayed, you looked up to heaven, ſeeming to feel the force of your words, and to mean what you ſaid. Cheriſh this cuſtom, and hold it neareſt to your heart. You have ſometimes ſeen your mother on her knees, with ſtreaming eyes, entreating the Almighty to pity your poverty and your ſex, and ſhield your

your perſon from the mercileſs hands of the vile deſtroyers of female innocence. You are now at years of diſcretion, and know your own danger; therefore you muſt conſider your own prayers as your ſureſt guard: and if you pray to your heavenly father with real devotion, let the world go as it may, he who heareth in *ſecret* will reward you *openly*.

Benefit of praying ſlowly and attentively.

Among the various helps of performing the duty of prayer, I reckon it one of the greateſt to utter words *ſlowly* and *ſolemnly*, weighing their *ſenſe* and *meaning*. Whether it be the comfort or advantage, the pleaſure or glory of praying, it muſt ariſe from a cloſe attention to the object, to whom you addreſs your prayers. Your attention muſt be kept awake, that you neither *tire* nor *wander* in thought. Theſe infirmities are much alike, and human nature much addicted to them. The more you perceive either of them, the more watchful you ſhould be of yourſelf, and ac-

accomodate your prayers to your *real powers* of mind; at the ſame time, do not deceive yourſelf, and under a fond notion of an unavoidable defect, in this particular, become habitually negligent. Our hearts are more treacherous than we are apt to imagine. It is certain that a multitude of words will not avail; but if you are indolent, cold, and unwilling to pray, you may think a few words are too many. In ſuch circumſtances you cannot be ſaid to offer up your heart to God, be your words ever ſo few.

Family prayer.

Cuſtom and habit alter our inclinations towards good or evil; and we muſt not expect miracles to be wrought in our hearts. *Bad* cuſtoms are the bane of ſociety, and *good* ones the props of virtue, and the trueſt friends to worthy actions. *Family prayer* is another means to help us in this duty of devotion. This ſeems to be a mutual ſecurity to every one in the family, that they ſhall ſay their prayers at certain times,

times, whether it be once or twice in a day. If ſuch prayer is properly repeated, it will rouze the powers of the mind, and conquer that coldneſs and unwillingneſs which is ſo apt to ſeize the heart, in this inſtance, if we do not keep a ſtrict watch over it. But ſuch family prayer is ſo much out of faſhion that you will rarely find it.

I fear that ſervants receive but little benefit from their maſter or miſtreſs in this inſtance. It is not enough, that they only have the proper authority over us as ſervants, nor that they expect from us ſtrict juſtice and fidelity: I fear much the ſmaller number of them, are attentive to their eternal obligation, of worſhipping God under their own roof: and they ſeldom go ſo far as to inform themſelves where the ſervant learnt to be juſt and faithful. The only ſolid ſecurity for juſtice or fidelity is founded in religion: But if every maſter ſuppoſes his predeceſſor performed his duty, young men and women, not duly taught by their *parents*, will

will be left to act at a hazard; and thus it happens that many ſervants have little or no ſenſe of moral or religious obligations.

You ſee that this great buſineſs depends on yourſelf. Women are juſtly called the *devout ſex*; and they are moſt diſtinguiſhed for *piety*, as well as for the duties of domeſtic life; yet from a falſe delicacy, in which religion hath no ſhare, I have obſerved that ſome ladies have thought themſelves abſolved from all demands relating to *family* prayer, becauſe they were not married; and yet I do not remember to have met a ſingle word in the New Teſtament which makes any ſuch diſtinction: on the contrary, ſome paſſages ſuppoſe ſingle perſons moſt at liberty to promote the exerciſe of ſuch religious duties; thoſe who are married being obliged to obey their huſbands. You ſee people never want reaſons, ſuch as they may be, for doing whatever they like, or for not doing what is not agreeable to them.

Poverty no proof of piety.

Imagine not, my dear MARY, that becauſe you are *poor* you have a better title to the reputation of being pious, than the rich. This is ſo far from being true, of many of the indigent part of mankind, that they are too profligate, ignorant, or idle, to pray at all. Some eſtabliſh it as a cuſtom to pray only at church, and others pray in private, only in the *evening*, when perhaps they are dropping into the arms of ſleep.

Private prayer in particular.

In the comparative view of *private* and *public* prayer, you ought to conſider, that altho' it is the cuſtom of the world to follow example, rather than precept or inſtruction, it would be much ſafer, in moſt caſes, to follow the inſtruction. In ſome inſtances we muſt keep our eyes on both, and let our light ſhine before men. It is an indiſpenſible duty to worſhip God in public; thoſe who go to church merely from cuſtom and decency, have ſeldom much in-

inclination for devotion, *public* or private; and the ſame authority which requires *public* worſhip requires *private* alſo. "The prayer of the humble pierceth the clouds, and till he come nigh he will not be comforted." This is not ſaid particularly of *public* or *private* devotion, for it is ſuppoſed that the ſame warmth and ſincerity accompanies both. To *pierce the clouds* with our prayers, is a very ſtrong and beautiful expreſſion; and it certainly muſt be the importunity of our ſupplications, when they come from the heart, directed by the underſtanding, and attended with fervency and zeal, which alone can be ſuppoſed to reach the ears of the Almighty, or afford comfort or joy to the mind of man. Amidſt all the buſtle of the world, *I conſider that perſon as the happieſt of the children of men, whoſe addreſſes to God are the moſt acceptable.*

Neceſſity of form of prayer.

The great ſovereign of the world having commanded us to worſhip him in

ſpirit and in truth, and it requiring great ſtrength of mind to find *words* proper to be uttered whilſt we are actually performing this duty, *forms of prayer* are recommended; and you may obſerve that none of the prayers in our liturgy are *long*. It is very obvious that the ſhorter and more ſimple our prayers are, the more eaſily the underſtanding and heart will keep pace, and mutually aſſiſt each other.

There are a vaſt variety of modes of worſhip, now prevailing among the nations of the earth, and my maſter told me, they are all diſtinguiſhed from each other, by ſome *forms* or words of addreſs to the deity, as if there could not be any ſolid plan of devotion without it, conſiſtent in its ſeveral parts, and reduced to a common uſage. The church of *England* hath required *forms*, and though ſome who *diſſent*, do not directly acknowledge the neceſſity of them, yet they diſcover how eaſily perſons of mean education may err without forms: we are apt to fall into great abſurdities, which tend to depreciate that

that prieſthood whoſe duty it is to pray according to certain forms. Our Saviour himſelf hath given us a *form*, but he never ſaid we ſhould uſe no other. Millions who are not of our church have forms of prayer. Let it be granted that ſome perſons are qualified to pray as the heart dictates, in a very acceptable manner; yet if we conſider the inability of mankind in general, the want of forms ſeems to be dangerous to the true intereſt of ſolid piety. Much prophaneneſs of expreſſion, hypocriſy, and rank enthuſiaſm in addreſſes to the Almighty, have been occaſioned by the want of forms.

Reaſon being the great prerogative of human nature, and the uſe of it our glory and bounden duty, above all things it is neceſſary to make *rational offerings to the Deity*. And if we mean that our petitions ſhould be rational, they muſt take their riſe from the heart, and be expreſt in words, the meaning whereof is *clearly comprehended*; ſo that though we generally adhere to *ſcriptural expreſſions*, theſe

muſt be *properly adapted*, and in ſome caſes varied, in order to render our prayers plain and ſimple, and yet by no means deficient in dignity of expreſſion.

Reſpect for the clergy.

In conſidering the various ſpiritual helps you may receive, in the progreſs of your life, and the advantages you may draw from the wiſe and good deſigns of the government and laws you live under; you are to eſteem the *regular clergy* as your paſtors and guides; to love, honor and reſpect them: and the higher ſenſe you entertain of your duty to God, the more reſpect you will have for his *miniſters*, as the teachers of godlineſs: and your reſpect for them will help you on in the paths of righteouſneſs. Thoſe, who in the fooliſhneſs or preſumption of their hearts, affect to diſhonor the *clergy*, can hardly be ſuppoſed to have much zeal for religion. I have conſtantly obſerved, MARY, that the firſt ſtep towards deſpiſing religion, is to ſhew a contempt for the clergy; but he

that

that *deſpiſeth* religion muſt be the vileſt out-caſt upon earth, and unworthy of the breath he draws. It is generally the moſt abandoned, worthleſs people, who *ſpeak diſreſpectfully of the clergy*. Some of our divines may not be ſo reſpectable in virtue or candor as we wiſh; alas, where ſhall we find perfection, in every member of a great body! But you may be aſſured that this important order of men in our nation, are generally more ſober, and learned than the clergy of moſt other countries: and I believe they would be ſtill more diligent in their duty, if we were more inclined to attend to them.

The *king* is the head of our church; as well as the chief magiſtrate in the ſtate. Upon this account alſo the clergy are reſpectable, but as preachers of the goſpel of Chriſt, it is ſhameful, it is ſinful not to ſhew them honor. What ſays the *wiſe man* on this ſubject? he admoniſhes and inſtructs us in the cleareſt terms, agreeable to the common ſenſe of mankind. "Fear the Lord with all thy ſoul,

" and *reverence* his *prieſts:* love him that " made thee, with all thy ſtrength, and " *forſake* not his *miniſters.*" If you *fear God*, you will be led to reſpect his *immediate ſervants* the preachers of the goſpel. The wiſe man conſiders it as a trial whether we love God or not, by our *reverencing* or *forſaking* his miniſters. And indeed it was natural, for a wiſe man, to draw this concluſion, becauſe in common life, in proportion as we love the maſter, we ſhew a proper regard to his ſervants. My dear MARY, conſider it as your indiſpenſible duty to ſhew reſpect to this *order of men*, as immediately employed in the ſervice of the great lord of heaven and earth.

You and I now ſtand before the everlaſting father, and ſovereign of the univerſe, on a great and ſolemn occaſion: very great to ourſelves, however inſignificant to the world. As a *father*, I *command* you; as a *friend*, I *entreat* you, to pray conſtantly and uniformly every morning and every night. Be aſſured, my dear

daughter,

daughter, it is the means which will bring you a bleſſing and ſucceſs in life; and without it you may eaſily ſtab my peace, and bring theſe grey locks with ſorrow to the grave. If you purſue my maxims, and obey my precepts, though we ſhould be viſited by the hand of adverſity, yet our *lives* may be *comfortable*; and our *deaths*, when heaven ſhall call us hence, may open to us a paſſage to a joyful and glorious eternity!

DISCOURSE

DISCOURSE III.

I Hope what I told you when we parted laſt, will prepare your mind to read this *book of prayers and devotion*, with ſo much the higher pleaſure. You have ſeen on what foundation this great buſineſs ſtands, and of what infinite importance it is to you, to be attentive to this duty; therefore I truſt you will ſtudy this little book, and endevor to learn from it what belongs to your everlaſting happineſs.

BOOK

OF

Prayers and Devotion,

PRESENTED TO

My daughter MARY, aged ſeventeen,

On occaſion of her firſt going into ſervice,

by

Her moſt affectionate Father,

PREFACE.

Dear MARY,

YOU are ſenſible that we are all bound by one common obligation to worſhip God, and that the different ſtations aſſigned to mankind, do not, in this reſpect, make any very material alteration. With a moderate degree of comprehenſion you will underſtand the full meaning and deſign of this book. Compoſitions of prayers for private uſe ſhould be adapted to the circumſtances and capacities of thoſe for whom they are particularly intended: but if you ſhould think any of theſe are not ſuited to your years, or *preſent* circumſtances, they will be more ſo hereafter; and we muſt rather endevor to raiſe and exalt the mind, than lower the ſubject. As to the prayers for repentance and petition for

for *pardon of ſins*, although you are comparatively innocent, the beſt of us are but the *miſerable ſinners*, which prayers generally declare the petitioner to be. Happy it is when we are not given over to an *impudent mind*, nor conquered by a habit of ſinning: but ſtill I ſay, there is abundant foundation for penitence in prayer.

In this collection and compoſition the following order is obſerved, *viz.*

1. You will find the Belief.
2. The Commandments.
3. The Lord's prayer.
4. Inſtructions for the celebration of the ſacrament of the Lord's ſupper.

Theſe ſtand at the head. The reſt is divided, viz.

5. Prayers for ſervants more immediately relating to my deſign.

Seven days devotion, each day containing as follows,

6. Introduction to devotion.
7. A morning prayer.

8. An

8. An evening prayer.
9. *Prayers* on repentance, and various other ſubjects.
10. Choſen verſes abſtracted from the *Pſalms*, on the following ſubjects, viz.
    1. Prophetical of the Meſſiah.
    2. The excellency of the divine commandments.
    3. The vanity of human life, *not regulated by a view to a future ſtate.*
    4. On praiſe and adoration, diſplaying the attributes of God.
    5. On repentance, and imploring pardon for ſins.
    6. Under afflictions.
    7. Under a conſciouſneſs of good intentions.
    8. On the happineſs of good men, and the miſery of the bad.
    9. On thankſgiving.
    10. On the care of providence towards the virtuous.
    11. Advice to magiſtrates and maſters.

12. For confidence in God under affliction &c. (*a*)
13. Choſen pſalms in praiſe of God, verſified by the beſt poets.
14. Several *prayers* for chriſtian virtues, common to us.
15. *Prayers* for a good life, and a happy death.
16. Choſen parts of the ſcriptures.
17. A hymn, or divine poem by the beſt poets.

I have alſo to preſent you with ſome *prayers* on various ſubjects, which concern *our common temporal good*; but theſe are not included in this book. The ſummary, or *abſtract* of the devotion, is in-

---

(*a*) Theſe ſeveral ſubjects are fitted to the moſt familiar uſe, having nothing in them hard to underſtand, or which relate to Jews, more than to Chriſtians; and they may be read by a *family* in *reſponſes* as well as by one perſon only. There needs no other change than from the ſingular to the plural, as *I* to *we*; *me* to *us*; and *our* to *my* or *mine*.

intended as a general prayer, fit for the greateſt, and may be uſed by the meaneſt chriſtian (*b*).

This manual of devotion being varied *ſeven times*, creates a change, which I hope will equally pleaſe and inſtruct, and engage your attention, not only with regard to the *days devotion*, but any part of each day that may moſt deeply affect your heart.

In the firſt ages of chriſtianity ſinging had its ſhare in *private devotion:* but as our churches are now open, and under no perſecution, as in thoſe days, this part which muſt give every paſſenger notice of what people are about, may be better excuſed, except in ſome particular caſes(*c*).

In

(*b*) See cloſe of vol. 2. the prayers having a general reference to the whole work.

(*c*) If, for inſtance, a lady, or any perſon who delights in muſic, employs her powers occaſionally to chant the praiſes of God, this is not a premeditated deſign of worſhip, though if the heart accompanies the ſenſe, it is in effect devotion.

In lieu thereof we may adopt the *reading of poetry*, on the ſame divine ſubjects; and if there is harmony and elegancy of expreſſion, above the ſtandard of vulgar language, it muſt be equally pleaſing and edifying. Thoſe writers who affect mean words, as a kind of compliment to their readers, only ſhew their falſe taſte or barrenneſs of genius; for if poetry, on ſuch ſubjects flows harmoniouſly, being in familiar language and not debaſed by viſionary or fanatical conceits, nor clouded in difficult or abſtruſe doctrines, it will afford ſo much the greater delight even to us unlettered readers. To intrude low or obſcure ſenſe, or bad poetry into devotion, is an injury done to the cauſe of piety, and to all its advocates; and can poſſibly anſwer no other end than to gratify the writer, who probably is unable to do his work better.

Your miſtreſs will not be diſpleaſed when ſhe caſts her eye on this little book; nor will ſhe deſpiſe it becauſe it comes from me, but judge freely of the perfor-

mance

mance as intended for uſe: perhaps her curioſity may be the more excited as being mine, and it will not ſeem ſtrange to her, who has a generous and liberal mind, that a farmer, neither ſectary nor fanatic, ſhould, as a *man*, a *chriſtian* and a *tender father*, ſpend ſome of his leiſure hours in collecting and compoſing a few pious invocations to heaven, ſuch as he has reaſon to believe will be pleaſing to a daughter whom he loves, and whoſe virtues render it probable, ſhe will make a proper uſe of his labors. Neither will this lady, as a woman of underſtanding, think there is any difference between herſelf and you, in reſpect to the inſtruction neceſſary for travelling through this valley of life, where we are all upon a level as to the principle on which we found our hopes after death: And I apprehend, that in proportion to the quantity of ſterling ſenſe, and cordial piety which the lady may find in the book, ſhe will eſteem *it*; and *you* alſo, if you uſe it, as you ought to do. I alſo flatter

myſelf that your gratitude to *me*, will be ſhewn by your attention to your own intereſt in following the advice which I give you.

Firſt conſider attentively the dignity and character of the perſon whoſe interceſſion and mediation with God, and for the ſake of whoſe merits, you hope for the mercy you aſk for in prayer. This was that mighty monarch and prince of peace who made his triumphant entry into *Jeruſalem*, not with the ſplendid ſhew of an earthly prince, to pleaſe the fancies of men, with a tinſel glitter, but to fill the heart with joy, even to the hopes of heaven and happineſs immortal. They ſhouted "*Hoſannah*(*a*) *to the Son of David. Bleſſed is he that cometh in the name of the Lord!*"—Bleſſed indeed was he who had power to open the eyes of the blind, who enabled the dumb to

(*a*) This term *Hoſannah* is applicable to ſeveral ſolemn religious feſtivals among the *Jews*, and an exclamation of praiſe to God.

to ſing, and the lame to dance with joy. Yet ſuch was the fatal blindneſs and perverſe diſpoſition of the rulers of the *Jews*, that they *condemned* this glorious prince of peace to die upon the croſs. And what heart can conceive, or what tongue can utter the dreadful ſcene, then repreſented on the theatre of the world. This mighty prince and redeemer, this divine perſon was *buffeted, mocked* and *ſpurned:* They dragged him like a felon, and nailed the Lord and Giver of Life on the croſs. There his heart heaved with agony of pain, and not leſs with pity; for he cryed to God, *Father forgive them, for they know not what they do!* He inclined his head to his ſacred boſom, groaned, and expired.—You remember, MARY, what you have read in the New Teſtament, upon this ſubject; the earth trembled; the veil of the temple was rent; the rocks burſt; many of the dead aroſe and appeared before mens eyes; and all nature ſeemed for a time to be convulſed and as it were expiring with her departing Lord.

Such

Such was this great event, and thus did the Almighty ordain from the beginning, that his *Son ſhould die* to redeem a ſinful world. But what was the conſequence of this *unparalleled* obſtinacy and wickedneſs of the *Jews*, who were the voluntary inſtruments of this act of cruelty and injuſtice? their famous city of *Jeruſalem*, and their holy temple, which was of ſuch immenſe value, was forty years after deſtroyed by the *Romans*. *Jeruſalem* is now in the hands of *Turks*, and of very little moment, though once the pride of the whole earth. And as to the *Jews* themſelves, their ſtate was deſtroyed, and the people diſperſed over the earth; and now for above *ſixteen hundred and eighty years*, the Almighty hath not permitted them to collect themſelves into a body, or form a government, being ſcattered in *chriſtian*, *mahommedan* and *pagan* countries; manifeſting to the whole earth the truths of the goſpel of *Chriſt*. *You* ſee ſome of their deſcendants, who live among *us*: they

they maintain, to this day, their particular cuſtoms and manners; they neither keep the *ſame ſabbath day*, nor eat the fleſh of animals killed after the ſame manner as ours. They do not mix with the world as ſoldiers, ſeamen or huſbandmen; they intermarry only among themſelves: in a word, they ſtand as *monuments* to remind us of this great event, though themſelves are *unbelievers*, and *ſtill* look for that very *Meſſiah* whom their forefathers crucified, as you declare in your belief.

There are ſome of our condition, MARY, ſo little inſtructed in relation to prayer, that they do not diſtinguiſh the *belief*, or declaration of what they believe, from an addreſs or *prayer* to the Almighty. There is indeed this likeneſs, that both are of a very ſerious and ſolemn nature, and require a very cloſe attention to the ſenſe of every word, that ſufficient time be given for recollection, and aſſent of mind, to the full meaning of them. This is the *firſt* ſtep to religion: The *ſecond* is the knowledge of the *commandments of God:* The

next

next thing is a firm and ſteady reſolution of *obedience* to ſuch commandments; and laſtly our *prayers* being added, imploring the divine aſſiſtance, theſe obvious and plain operations of the mind, mutually aid and ſupport each other, and employ their joint forces to combat ſin and triumph over the world.

If you believe the *reſurrection* of the body, and the *life everlaſting*, and that Chriſt will come to judge the *living and the dead*; he will certainly come to judge *you*, and he will as certainly *pardon* or *condemn you*. If you ſhall have earneſtly endevored to live according to your belief, and agreeable to the commandment of God, and the precepts of the goſpel, you will be happy for ever!—*really*, *truely*, and *ſubſtantially* happy in the endleſs ages of eternity! If you have not ſo lived, and die impenitent, we have the ſame authority to believe you will periſh everlaſtingly!

1. *Belief.*

I Believe in *God the Father Almighty*, Maker of Heaven and Earth:

And in *Jeſus Chriſt* his only Son our Lord; Who was conceived by the *Holy Ghoſt*, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He deſcended into Hell; The third day he roſe again from the dead; He aſcended into Heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The Forgiveneſs of Sins; The Reſurrection of the Body, And the Life everlaſting. *Amen.*

2. *The*

2. *The Commandments.*

I. THOU ſhalt have no other gods but me.

II. Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt do; but the ſeventh day is the Sabbath of the Lord thy

thy God: In it thou ſhalt do no manner of work, thou and thy ſon, and thy daughter, thy man-ſervant and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Theſe commandments you muſt remember were delivered, under all the ſolemn ties of a divine law given by God him-

ſelf, to the *Jews*, through their great leader *Moſes*, and ſince confirmed to *us* by *Jeſus Chriſt*, who came not to deſtroy, but to enforce or fulfil the eternal obligations of mankind to act a moral or honeſt part.

3. *The Lord's prayer.*

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, And the Power, And the Glory, For ever and ever. *Amen.*

This prayer is of the higheſt importance from the wiſdom, and ſacred perſon, of the author, as well as for its contents; and when we pray we are commanded to ſay it. It being likewiſe of ſo very comprehenſive a nature, you ought to attend to it always

always with great care, and not loſe the ſenſe of it, becauſe it is ſo common in the mouths of children. There are many comments and explanations of it by very pious and learned men; but a child may comprehend it; and particularly, that in it we aſk God for forgiveneſs of our ſins, on the terms and condition that we forgive others their treſpaſſes againſt us. We are commanded, I ſay, when we pray to ſay *this prayer*; how then ſhall we preſume to approach the throne of mercy, and live under any reſentment of injuries, or in circumſtances wherein the leaſt degree of hatred, malice, revenge or unforgiveneſs prevails in the heart?

4. *Obſervations on the ſacrament of the Lord's ſupper.*

It is mockery to talk of the religion of Chriſt, and to pretend to be one of his followers, and not to *remember* him in the manner he hath commanded.

The moſt reverend archbiſhop SYNGE, has left us, among many others, two

little tracts (*a*) of great value, one of which relates to the ſacrament of the Lord's ſupper. This Right Reverend Prelate ſeems to have had a very exact knowledge of the human heart, and a clear diſcernment of the various fallacies of it, in reſpect to the *fooliſh excuſes*, uſually made for not attending this holy ordinance. The advice he gives is ſo judicious, and at the ſame time ſo recommendatory of true piety; ſo comfortable, and yet ſo guarded againſt all encouragement to preſumption, that it is worthy the peruſal of the greateſt divine or philoſopher; and the meaneſt of mankind with common ſenſe, or common candor, cannot read it without being ſenſible of the importance of this duty. He muſt either ſee the dying commands of his crucified Lord in ſuch a light, as to be unable to reſiſt the force of them, or give up all pre-

(*a*) An eſſay towards making a knowledge of religion eaſy, and likewiſe excuſes for not receiving the ſacrament anſwered.

pretenſions to piety and wiſdom, and become careleſs or abandoned. That which before might ſtrike him with a myſterious awe, and prevent his thinking of ever going to commemorate the death of his Saviour, will upon reading, appear as a tender, kind and gracious invitation to the ſupper of his friend, his Lord and Maſter, there to confirm and ſtrengthen his reſolutions of a ſtrict and faithful remembrance and reſolution to obey him.

This is the plain ſtate of the caſe; and it is amazing to conſider how fooliſh and careleſs a great part of mankind is, in reſpect to this part of chriſtianity. But becauſe ſo many are become ſtrangely remiſs with regard to this eſſential part of our religion, I muſt tell you a little more of my mind. Let thy heart mourn, my dear MARY, when thou heareſt what I am going to ſay! I have much reaſon to fear there are many who *live* and *die* without receiving the ſacrament of the Lord's ſupper. Some begin very late in life to

receive it, and others leave it off very early. This negligence ariſes from very wicked, or very fooliſh reaſons, or *no reaſons* at all. People ſtand in awe of this ſolemnity, as of a very *good thing*; but do not partake of it, becauſe they think themſelves not good enough; and they act as if they were *determined to be no better*, or as if they did not think this could be any means to make them better, *though* it is required by Chriſt himſelf.

If I were to invite my neighbor to ſup with me, and he excuſed himſelf becauſe he was not in a cleanly condition, would not you be aſtoniſhed that he did not ſet about to *waſh himſelf?* But ſuppoſing that I were to offer to furniſh him with the requiſites for making himſelf clean, and he ſhould ſtill inſiſt that he could not come; might I not ſuſpect that he was not heartily inclined to my friendſhip and ſought for a reaſon to excuſe himſelf?

It is a melancholy conſideration, MARY, that *we* of this nation pretending to be ſo *wiſe*, ſhould be ſo *fooliſh*. There is no

no miracle in the effects of this celebration: it neither ſaves nor deſtroys, but as it operates on the hearts, the lives, and manners of men, like other religious duties.

Our Lord and Maſter, the great Redeemer, in whom we profeſs to truſt, invites us to his ſupper; as upon another occaſion he ſays "come unto me all ye who travel and are heavy laden and I will refreſh you." And do you think you can go to him, in true ſincerity of heart, and not find refreſhment? He directs us, on this occaſion, the moſt ſolemn the world ever knew, to go. *He*, the Son of God and Lord of Life, was going *to die for us*; and commanded us to *do this in remembrance of him:* and do you think, while *memory* holds a place in your brain, you ſhall *forget* him? He tells us *why* we ſhould do this, and *how* it is to be done. He bids us receive the bread and wine in *remembrance of* his death and paſſion, of his body pierced and blood ſpilt, as a token of his wonderful love towards us; and requires

requires this *memorial* to be continued through every generation, until his coming again in glory, to judge both the *living* and the dead!

Good God! is it poſſible people can be ſuch fools as not to ſee the *force of this command.* Would any perſon in his right mind, refuſe ſuch an invitation from the greateſt and beſt friend in the world, upon ſo vaſt and important an occaſion? Can any one decline coming to this heavenly entertainment, without a neglect which is an affront to ſo great a Lord of ſo great a feaſt?

If we conſider the *command*, as from the *great captain of our ſalvation*, is not our refuſal to obey it, of the ſame nature as a ſoldier's offence, when he diſobeys his commander?

Conſider that Chriſt is alſo our great *king* and *lawgiver*; and who dares to ſay *I will not obey him?* Would not this be *rebellion?* Would it not be revolting againſt the loyalty we owe to him, and a kind of defiance of damnation itſelf?

To

To reaſon calmly—in what conſiſts the difference between a law which commands a thing to be done, and the ſame authority which orders a thing *not* to be done. "*Do this in remembrance of me*" is as abſolute a command, as one of the *ten* commandments "*Thou ſhalt not ſteal.*" If thou *do'ſt* ſteal thou knoweſt it is a breach of this commandment. If thou *do'ſt not* receive the ſacrament, and in this act *remember Chriſt*; is it not likewiſe an abſolute breach of one of the *laws of Chriſt?*

As to the intention of this celebration, you may conſider it in theſe ſeveral views.

1. It is to *fix* and *imprint* on your mind, in a manner the moſt *laſting*, the remembrance of the death and paſſion of Chriſt, as the *ſtrongeſt motive to your obedience.*

2. It is a commemoration of his *death*, in an humble acknowledgment of its being the *only ground of your hope of pardon.*

3. It is a *public declaration* to the world of your *faith* in him, and that you on your

your part will endevor to continue down the *memory of his love to all generations.*

4. It is the higheſt expreſſion of your *thanks* and *gratitude* to God for his unſpeakable mercy in ſending his ſon into the world for the redemption of mankind.

5. It is a *confirmation*, on your part, of the covenant which God hath made with us, and a thankful acceptance of thoſe *conditions of pardon*, which he has offered, and whereby we *acknowledge* and *renew* our *obligations* to obey him.

Now of all commands, it is natural to lay the greateſt ſtreſs upon thoſe which are given us by our friends, a little before their death, eſpecially if we really *love* them, and *they* particularly deſire it to be done, in *remembrance* of them. Let us ſuppoſe that the lady whom you are now going to ſerve, by an aſtoniſhing mark of her love and compaſſion for you, ſhould preſerve your life; ſuppoſe ſhe ſhould ſnatch you from the grave, but die herſelf in the attempt? Suppoſe likewiſe that

ſhe

ſhe were to leave you a creditable maintenance, upon the condition of your doing ſome particular act eaſily performed; would you not do it? would not your *neglect* appear as ingratitude, as black as hell, whilſt your *folly* would be the deriſion of children, for you would loſe your ſupport by a negligence which would plunge you into poverty, and give you the character of a mad-woman or an idiot? And yet alas, what could *ſhe*, or any *mortal* do for *you*, or any *other?* ſhe might ſave your life, for a few days or years, and render that life comfortable, whilſt it laſted; but here all her kindneſs muſt end.

Now behold the real caſe: behold the dignity and importance of *him who died for you*, even the *ſon of God!* And why did he die? becauſe you would otherwiſe have *periſhed for ever*; but by his death he ſaves you from everlaſting deſtruction, if you *obey his dying words, and lead a virtuous life:* but he promiſes alſo to make you happy, far beyond the reach of language

language to deſcribe, or numbers to recount, even for ever and ever!—*But this is diſtant*;—we know not how *near*; it cannot be far off! But *we ſee it only in thought:* are not *our thoughts*, our hopes and fears that which conſtitutes our happineſs or our miſery here below? How many living in great affluence, yet afflicted, with anxiety of mind, with regard to this world only, wiſh to change their ſtate in hopes to find a peaceful manſion in the grave. And what is *wiſdom* or *folly*, *truth* or *falſehood*, they are not to the hand, the mouth, or belly, as meat and drink, nor as raiment to the *body*; but they are equally ſubſtantial to the *ſpirit*; and *we* are, with reſpect to our *ſouls*, *ſpiritual*, *rational* and *accountable* Beings, as much as we are *animals*, with regard to the body. And are we not bound to worſhip and obey the *Father of Spirits*, and *the Redeemer of the World*, *in ſpirit and in truth*, and in every manner that we are *commanded?* Depend upon what I ſay; that it is either the effect of an abſolute

propenſe

propenſe wickedneſs, or groſs careleſſneſs and ignorance, when people are omiſſive in this duty.

As to the matter which frightens ſome, it ſtands thus. *St. Paul* reminds us, that as we have *houſes to eat and drink in*, we ſhould not come to the houſe of God and to the Lord's ſupper, not diſtinguiſhing a ſolemn act of religion from a common meal, which was the crime of ſome of the *Corinthians*. Well might he tell them, this was eating and drinking their own *condemnation*; which *he interprets* by ſaying, that God would be provoked to inflict ſeveral kinds of judgments upon them, *if they continued to act ſo wicked a part*. But what is this to the purpoſe of thoſe childiſh and fantaſtical fears, which a great part of us entertain in relation to the celebration of this act of devotion? Solemn indeed it is and aweful, but when we fall down on our knees before God, or ſend up our hearts to him in prayer, is not this alſo a ſolemn and aweful duty? As well may we ſay, that we will *never*

pray, becauſe it requires thought and ſerioufneſs, as that we will not receive the ſacrament, for fear of offending God. We offend him moſt ſurely by *not receiving*. And if we are to come to the table of our *Lord* in *charity with men*, with an intention to lead a new life; do we not juſt the ſame thing when we pray? if not we are guilty of mockery, for we implore the mercies of heaven, (as I have already obſerved) upon the very terms and conditions of *forgiving* others; which is far from being a hard taſk. And as we always mean to *repent*, we mean to *amend*; and what is this but leading *a new life?*

Let the fooliſh world then look into the *Lord's prayer*, and it will ſtare them in the face; they will be aſtoniſhed how they could live ſo long in neglect of the ſacrament, and yet ſay this prayer once or twice every day of their lives!

In regard to the *frequency* of receiving the ſacrament, there is no time exactly pointed out. The doing it *frequently* ſeems to be *implyed*, by the words of our ſaviour. "Do this *as oft* as ye drink it in remembrance

brance of me." Cuſtom and conſideration for the labor of the clergy may reſtrain ſome well meaning people in regard to receiving *often*, but for my own part, I ſee not how any chriſtian can decently turn his back on the Lord's table. The method of adminiſtring may be rendered eaſy to the clergy; and there are ſome thouſands of clergymen would be glad of *more work* in hope of *more pay:* and ſurely the laborer is worthy of his hire, in *ſpiritual*, as well as *temporal* concerns.

Thus ſtands this important buſineſs in the chriſtian world; and you who are turned of *ſeventeen years of age*, are *wiſe* enough to underſtand it, and I hope *good* enough to practice what you know. You indeed have *received* more than once: For heaven's ſake go on! I know too well, that ſervants are generally extremely omiſſive of this duty: If it ſhould be the caſe with your fellow ſervants, I charge you, as you love the name of Chriſt, and hope for mercy through his blood and ſufferings, that you do not *follow their example*,

but ſtrive to induce them to follow *yours*; and by diſcharging their own obligation, promote their own ſafety and happineſs. Bid them read the *communion ſervice* with attention, and examine what the thing is before they *condemn it*, or in effect *condemn themſelves*. If they are ſcrupulous, let them alſo read Dr. SYNGE's *excuſes for not receiving the ſacrament, anſwered*. And in regard to yourſelf, tell them what *your father* ſaid to you at parting; ſhew them this *little book*, which I gave you, with my laſt moſt urgent and affectionate command, to *periſh* rather than neglect this duty. Remind them of the groſs abſurdity of ſuppoſing themſelves wiſer than the wiſeſt or more prudent than the ſobereſt and beſt of mankind: let them conſider if the *high imprudence*, the *great folly*, the *groſs iniquity*, and the *deſtruction* which waits the deſpiſers of religion, be better for them, than *peace*, and *confidence* in the *mercies of God*, and *hope* in *everlaſting joy*. Remind them that they are as anſwerable to God for their neglect, as *other chriſtians*

chriſtians of the firſt rank and condition. They have actually fewer temptations than people who are rich; and though they know leſs, they know ſo much that ignorance cannot be admitted as a plea.

If your companions ſhould not be awed by your ſerioufneſs in this matter, but deride you *as a young ſaint*, you are not to reproach them, as if they were *the contrary* to *young ſaints*, but be *patient*, and go on unchanged in the way you are perſwaded is right; and mourn over *their* fooliſhneſs and obſtinacy, who perhaps would ſhut their eyes, if all the terrors of deſtruction ſtood in array before them, and opened wide their tremendous jaws.

Do your duty, I ſay, and ſtill hope that others will do theirs. Thus you will approve yourſelf worthy, and in good time, receive your reward. What can you do more than expreſs your ſorrow on this, as on all other occaſions, wherein men tranſgreſs and rebel againſt common ſenſe, as well as the decrees of heaven?—*Do your part* for yourſelf, and as a friend to human

kind; *uſe your reaſon*, and then may you expect that God will give you his grace and aſſiſtance. He hath given us *power*, can we imagine if we do not uſe it, he will give us *more power*. This is the ſenſeleſs doctrine of ſome modern enthuſiaſts; but be aſſured, my daughter, that God requires of you, and of all of us to exert, the *reaſon which he hath given us*, and not to let it ſleep. To put your truſt in him, is one effort of your *reaſon* as well as your *faith*; and the *more* you exert *both*, the more aſſiſtance he will give you. This is ſo agreeable to the *word of God*, and ſo correſpondent with the *mind of man*, that there can not be any doubt about it. Where people are ſo weak as to profeſs to leave reaſon out of the queſtion, they may rank with ſheep or oxen. If reaſon is not the meaſure of our conduct, then do we ceaſe to be rational, and there is an end to all human diſcourſe.

Faith is not *contrary* to reaſon, though it is *above* reaſon, and ſtands higher in the human mind; it is the evidence of things

things not ſeen, but credited upon divine authority. Thoſe who hold opinions contrary to reaſon, whether they be pious or impious perſons, are ſurely above argument: there is no ſuch thing as talking with them; it is vain, for thoſe who are qualified for this taſk, to diſpute; but do you, MARY, avoid argument: practiſe what you think is right, and leave the event to heaven.

In examining the archbiſhop's inſtructions, you will ſee how they correſpond with a virtuous life, and let nothing in them frighten you, more than you would be afraid of *virtue*, inſtead of being afraid of *vice*.

Inſtructions for the proper celebration of the Lord's Supper, by Dr. SYNGE.

" 1. *Of general preparation.*

IF you would maintain and keep your ſelf in a conſtant *general preparation* for the holy communion, ſo as always to be fit, upon the ſhorteſt notice, to partake of it, (which every *chriſtian* ought to endevor after) be careful in the obſervation of theſe following rules.

1. Be diligent in your endeavours to know and underſtand the ſeveral parts of your duty to *God*, to *men*, and to *yourſelf*; for which end, you muſt be careful to make the beſt uſe you can, of thoſe *means of inſtruction* and knowledge which God has put into your power; ſuch as *reading the holy ſcripturcs*, and other *good books*, or hearing them read; *attending upon the public offices of preaching*, catechizing, and the like (*a*).

2. You

(*a*) Prov. iv. 5. John v. 39. 2 Tim. iii. 15. John xiii. 17.

2. You muſt, upon all occaſions, be induſtrious and zealous in avoiding every ſin, and to practice and perform every duty according to your ability and opportunity for the ſame (*b*).

3. You muſt very often think and meditate upon your ways, and all your particular practices, and examine whether or no they are agreeable to the rules of your duty; that whatever you find you have been deficient in, or done amiſs, you may take the better care to rectify and amend, for the time to come (*c*).

For which end and purpoſe, this following eaſy, but very profitable taſk, is recommended: namely, *two* or *three* times in the courſe of each day, to carry your thoughts back, and conſider what you have been *thinking*, or *doing*, and how you have ſpent your time. As for example; aſk yourſelf,

When

(*b*) Tit. ii. 11.—14. Math. vii. 21. Luke xii. 47.

(*c*) Pſalm iv. 4, and cxix. 59. Lam. iii. 40.

When firſt I awaked, did I think upon God, and recommend myſelf to his almighty care and protection (*d*)? Did not worldly, or, ſinful thoughts, *firſt* take poſſeſſion of my heart?

I was lately in ſuch and ſuch company; how, and after what manner did I behave myſelf? were all my words and actions innocent, modeſt, and decent? Did I give no offence to God, or ſcandal to the world, by any thing which I either ſaid or did on that occaſion? *&c.*

Such queſtions as theſe, if you would conſtantly and ſeriouſly put home to your conſcience, while things remain *freſh in your memory*, what a mighty influence they would have upon you, to reſtrain you from *evil*, and excite you to do that which is *good*, with joy and pleaſure.

2. *Of*

(*d*) This is entirely correſpondent with what I ſaid in one of my diſcourſes on morning prayer.

2. *Of particular preparation.*

I. Whenever notice is given of the celebration of the holy communion, immediately reſolve, by no means to miſs that opportunity of commemorating the *ſufferings*, and communicating in the *merits* of *your bleſſed Lord and Saviour* (*e*).

II. In the midſt of all your buſineſs, often call to mind, that *ſuch a day*, you muſt not be abſent from God's holy table, and therefore be very careful not to do any thing which may render you unfit for it.

III. At ſome ſeaſons it is very neceſſary that every man ſhould ſet a little time apart for the more ſtrict and *particular examination* of his conſcience. But where a man often receives the holy communion, and never miſſes any opportunity for it; I do not conceive that ſuch a *particular examination* is every time abſolutely neceſſary;

(*e*) You ſee here the archbiſhop recommends frequent Communion.

ſary; nor have all men, at all times, leiſure enough for it: but no man ought to receive the holy communion without *ſome previous examination* of himſelf. For the more eaſy and regular performance of this, I would have you remember, that the whole duty of a *Chriſtian* is reducible to three heads *(f)*, and every time that you receive the holy communion, you ought by all means to put, at leaſt theſe three queſtions ſeriouſly home to your conſcience.

1. Do I effectually ſhew my love to God, by a due honor and reſpect to him in all my thoughts, words and actions?

2. Have I a true and ſincere love for myſelf: that is, do I love my *ſoul* better than my *body?* and am I more heartily concerned to ſecure my everlaſting happineſs in the world to come, than to compaſs my pleaſure or profit in this life?

3. Have

(f) Mat. xxii. 37, &c.

3. Have I a real and ſincere love for all mankind, without exception?—And do I avoid hurting any perſon by word or deed? (where I can poſſibly avoid it?)—And am I ready to do good to every one whatſoever, wherever I have ability and opportunity?

If you meditate on theſe *three* queſtions *ſeriouſly for a little time*, there is ſcarce any ſin that you have been guilty of, but it will occur to you.

4. When by the examination of your conſcience you have ſet your ſins in your view, uſe in your ordinary devotions, this, or ſome ſuch like confeſſion of them to God.

PRAYER.

O Moſt gracious God! I thy unworthy creature, humbly acknowledge my ſins before thee. Beſides thoſe which I have now recollected, I lie under the guilt of many more tranſgreſſions, which I am not able to recount or remember. I have committed many

ſins, contrary to the motions of thy grace, and the light and conviction of my own conſcience; and therefore do moſt juſtly deſerve the ſeverity of thy wrath and indignation againſt me. But, Lord, I fly unto thee for mercy! For the ſake of Chriſt Jeſus, my Redeemer, be merciful to me, in the pardon of all my ſins; and ſo guide and aſſiſt me, by thy good grace, that, for the time to come, I may be careful to abſtain from every evil thing; and keep a conſcience void of offence towards thee and towards mankind: This I beg, through the ſame Jeſus Chriſt, my bleſſed Lord and Saviour. Amen.

MOST merciful God, who haſt given thine only Son Jeſus Chriſt to die for our ſins: grant me thy grace, I humbly beſeech thee, that I may never be unmindful, but always truly thankful for that ineſtimable benefit vouchſafed unto me by his death and ſufferings; and ſo fit and prepare me, O Lord, by the aſſiſtance of thy Holy Spirit, that both at this, and all other times, I may be rightly qualified to commemorate the paſſion

of

of my bleſſed Redeemer, in that holy ordinance which he has appointed; and alſo thereby effectually to partake of that redemption which he has wrought for all mankind. This I beg, through the ſame Jeſus Chriſt our Lord. Amen.

Of behaviour at the holy communion.

1. At the holy communion, as at all other times in the worſhip of God, ſtrive, as much as you can to keep your mind intent and fixed upon what you are about; and lay aſide not only all wicked thoughts, but likewiſe all ſuch as are impertinent to the preſent buſineſs.

2. Take care to behave yourſelf with ſuch *outward* decency, and compoſedneſs, as may be a ſufficient token of that *inward* devotion and reverence which you bear in your heart, without gazing about, or any way unneceſſarily moving your body, or whiſpering to any one that is near you, or doing any thing of the like nature.

3. While the ſervice is performing, join all along with the miniſter and congregation, with your heart and thoughts lifted up to God; and with your tongue alſo, where the liturgy requires that any thing ſhould be ſpoken aloud by the people; as in the Reſponſes, the Confeſſion, the Lord's Prayer, &c.

4. Take care, likewiſe, to avoid all affectation, and not to behave yourſelf in ſuch a manner, as if you had a mind to be taken notice of for a perſon of extraordinary devotion. For which reaſon, whatever private prayers or meditations you may have to offer to God, put them up in your thoughts alone, or let not your voice be heard, but when the public office requires it.

5. When you have received the bread, offer up this, or ſome ſuch ſhort ejaculation to God:

O God! grant that by the ſufferings of my dear Saviour, who was crucified for me, I may eſcape eternal ſufferings, and be made partaker of everlaſting glory!

And

And when you have received the cup, ſay thus in your heart:

O gracious God! grant that by the ſhedding of the blood of thy dear Son, I may obtain the remiſſion of all my ſins; and aſſiſt me, O God, to remember him with gratitude, praiſe, and adoration.

After leaving the communion table.

While the bread and wine are diſtributing to the reſt of the congregation, entertain yourſelf with ſuch meditations and prayers as theſe.

1. Bethink yourſelf what thoſe ſins are, to which you have been moſt inclined: and in the preſence of God, ſeriouſly and ſtedfaſtly renew your *reſolutions* of being *careful* to abſtain from them for the time to come.

2. Conſider, what opportunities you ordinarily have for the doing of any good works, and ſtedfaſtly purpoſe, to be diligent hereafter in making uſe of them.

3. To this add the following prayer.

MErciful God, assist me with thy grace and Holy Spirit, that I may always keep those vows, and good resolutions, which thou hast enabled me to make; that I may never return to any of my former sins, but hereafter serve thee faithfully in the constant practice of virtue and religion, through Jesus Christ our Lord. Amen.

4. And here express your *charity*, by putting up a prayer for all mankind in this or the like form:

LORD, if it be thy gracious will, extend thy mercy and compassion unto all mankind. Enlighten the minds of those that are ignorant, and move the wills of those that are obstinate, that they all may receive thy holy truth, and carefully live in the practice of it. Pardon my enemies, O Lord, and bring them, and all of us through the whole world, to true repentance, that we may all live righteously here, and in the end,

be

be happy with thee hereafter, through Jeſus Chriſt our Lord. Amen.

5. Then entertain yourſelf with reading and meditating upon ſome ſelect portions of the holy ſcripture, until ſuch time as the miniſter is ready to proceed with the public office. I need not here tranſcribe any particular texts, but will leave you to make choice of ſuch as are moſt agreeable to you. If you ſhould be at a loſs, read *the hundred and nineteenth Pſalm*, where you will eaſily find proper matter enough to employ your devouteſt thoughts upon this occaſion.

After the ſervice.

6. When the ſervice is ended, and the congregation diſmiſſed, depart to your home or place of abode, and as ſoon as you have a convenient opportunity of retiring into ſome private place, firſt look back, and conſider whether or no, in the performance of this holy office, you have behaved yourſelf in all things as you ought

to

to have done; and if you find that you have been any way ſhort, or defective therein, reſolve to take better care for the time to come.

7. And then conclude with this or the like prayer:

LORD, I deſire to return my moſt humble and hearty thanks to thee, for all thy bleſſings, both ſpiritual and temporal, which thou haſt vouchſafed to me. At this time, particularly, I praiſe and bleſs thy holy name, for the opportunity which thou haſt this day given me of commemorating the death and paſſion of my bleſſed Redeemer, and alſo of partaking of his merits in the participation of that holy ordinance which he has appointed. Lord, pardon all the weakneſſes and defects which I have been guilty of in the performance of this great duty. And I beſeech thee aſſiſt me with thy grace, that in the whole courſe of my life I may ever be careful to fulfil and perform thoſe vows and reſolutions which I have made to thee, through Jeſus Chriſt our Lord. Amen.

General rule in regard to the ſacrament.

Endevor, as the occaſion ariſes, to call to mind what you have thought, and ſaid, and done, before, and after the holy communion. And beg God to aſſiſt you, that you may remember your Saviour with conſtant gratitude, praiſe and adoration. That it may conſtantly reſtrain you from all manner of wickedneſs, upon the aſſault of any temptation, thus bethink yourſelf:

" *At ſuch a time I received the holy communion, and then I ſeriouſly reſolved, and ſolemnly promiſed to Almighty God, that I would heartily endevor, in all points, to live like a chriſtian. Shall I then, upon any account, lye, curſe, ſwear, talk profanely, or obſcenely, commit any ſin of uncleanneſs, ſteal, cheat, or do, or think, any manner of wickedneſs? No: God forbid! I have engaged myſelf to God to mend my life, and to be another ſort of perſon. And what can I expect, but wrath and indignation from him, if* knowingly *or* wilfully *I ſhould violate thoſe promiſes which I ſo deliberately and ſt[illegible]tly made to him?*"

Thus

Thus far the archbiſhop has given you and all his readers, full and ſufficient inſtructions, I hope you will follow them; there is nothing which ſhould in the leaſt deter you from receiving the ſacrament, and no perſon who is come to your age, ſhould omit this chriſtian duty. Many, as I have told you, are afraid of they know not what: they *will* not receive, leſt they ſhould happen to be unworthy in the ſight of God; and what ſteps do they take to make themſelves worthy? they take no ſteps at all: they preſumptuouſly offend him by *neglecting* the duty which he hath ſo ſtrictly commanded, and ſupport themſelves in one wickedneſs, by being guilty of another. This is all that they *gain*: what the *loſs* will be, let the ſoul that offends tremble to think of!

6. *Ejaculatory prayer.*

You are not ignorant that the moſt part of chriſtians uſe an ejaculatory prayer when they firſt come into church, and

and another after the divine ſervice is ended, as well to prepare the mind for the buſineſs they come about, as to entreat the Almighty that what they have heard and ſaid in his preſence, may have a due influence on their lives. This ſhort act of devotion ought never to be omitted. If any are ſo ſilly as only to cover their faces, to be thought to pray, when they do not; it is ſuch mockery as ſhocks common decency: how will ſuch behaviour ſtand, in the ſight of an All ſeeing God? Therefore I charge you to beware of ſo wicked as well as childiſh a behaviour.

7. *An ejaculation on going into church.*

O Lord, I beſeech thee, that the words of my mouth and the meditations of my heart may now, and always be acceptable to thee, through Jeſus Chriſt my Redeemer.

8. *After divine ſervive, before leaving the church.*

Grant, O Almighty Father, that the words which I have now heard and uttered may

may be ſo grafted on my heart, that I may live in conſtant obedience to thy holy laws, through Jeſus Chriſt my Redeemer.

9. *Morning ejaculation, on waking.*

Unto thee, I lift up mine eyes, O thou that dwelleſt in the heavens. Early in the morning do I cry unto thee! Incline my heart, O Lord, that I may call my ways to remembrance, and diligently obey thy commandments, through Jeſus Chriſt my Saviour. Amen.

10. *Ejaculation for night, on the approach of ſleep.*

Keep me, O Lord, under the ſhadow of thy Almighty power, and preſerve me from the dangers of this night. Blot out my tranſgreſſion, and when my laſt hour ſhall come, let me as gently paſs from life to death, as I now drop into ſleep: and receive me, O God, into thy eternal reſt, for Jeſus Chriſt his ſake! Amen.

The harmony of numbers making an equal impreſſion on the imagination as on

on the heart and underſtanding, I think the following *morning* and *evening hymn*, written at my requeſt by a lady, highly worthy of your attention, and will at once advance your piety and your pleaſure.

II. *A morning hymn.*

1.

HASTE O *my ſoul*, exulting riſe,
And with the *glorious orb of day* (*a*),
Prepare thy morning ſacrifice,
And join *creation's choral lay* (*b*).

2.

O may each ſenſe with joy attend,
The *grateful rites* (*c*) my ſoul prepares;
My lips their holy incenſe blend,
And pour with fervent zeal my prayers.

Glory

(*a*) *Glorious orb of day*, or the ſun.

(*b*) *Creation's choral lay*, or that incenſe of praiſe and adoration which angels and men offer to their creator.

(*c*) *Grateful rites*, or pious offerings to God.

3.

Glory to thee my God and king,
Whoſe ſacred guard my tent have kept;
Beneath the ſhelter of whoſe wing,
In ſweet ſecurity I ſlept.

(S)

4.

Inſpired by thy Almighty power,
I now refreſh'd, to light awake,
And grateful hail the pleaſing hour
When, *Balmy Sleep!* thy bands I break.

5.

Still, ſtill *Almighty king*, protect
Thy ſervant, through each circling day,
And with thy guiding aid direct
My wandering feet, too prone to ſtray!

Then

(S) According to the deſign of hymns, to be repeated in bed, it is neceſſary to learn them without book. But as ſome memories may not eaſily compaſs ſix ſtanzas, in ſuch caſe this may be divided into two parts, (the *ſecond* beginning at the 4th ſtanza,) and conſtitute two diſtinct hymns, each being complete in ſenſe and devotion.

6.

Then while *life*'s dreary vale I roam,
To thee the *votive ſong (d)* I'll raiſe
And when thy *mandate (e)* calls me home
In heavenly choirs I'll chant thy praiſe *(f)*.

12. *An Evening Hymn.*

1.

My ſoul thy grateful homage pay,
For all the bleſſings thou haſt known,
For thoſe that mark'd thy *recent day (g)*
And each unnumber'd moment flown.

Now

(d) Votive ſong, or praiſe dedicated or devoted to God.

(e) Mandate, order, or decree of heaven: it being appointed to all men once to die.

(f) Or read, *In choirs celeſtial chant thy praiſe.*

(g) Recent day, or day juſt paſt.

2.

Now *night* in ſolemn pomp array'd,
O'er *half the globe* (*h*) extends his reign,
Now ſhines the *floor of heaven* (*i*) inlaid
With radiant orbs, a wond'rous train!

3.

Grant me, O Lord, each day to live,
Still conſcious of that *coming hour*,
When *death* demands, and I ſhall give
An awful tribute to his power!

O

(*h*) *O'er half the globe*, for as the earth moves every day round its own center, one part is turned from the ſun, and conſequently the diſtant inhabitants of the earth are in day light, when we are in darkneſs, as they are in darkneſs when we are in day light.

(*i*) *Floor of Heaven:* what is as a canopy to us is but as the *loweſt flooring* of heaven, or heaven of heavens; and the ſtars we behold, which are at an immenſe diſtance, are but a very ſmall part of the glories of the heavens.

(S)

4.

O God, with confidence inſpir'd,
I now return to needful reſt,
With *faith* and *hope* my boſom fir'd,
I feel the comforts of the bleſt.

5.

But when my erring nature fails,
O let my powerful Saviour plead;
His ſacred blood alone avails,
His ſacred blood, for me decreed!

6.

O may my ſoul in thee repoſe,
To thee, her hopes, her fears reſign;
And grant my eyes in peace may cloſe,
Confiding in thy power divine.

Particular

(S) The ſame may be ſaid of this, as of the Morning Hymn. The author intended the ſix ſtanzas in each, as one hymn; but the ſenſe is complete, if divided into two: and thoſe whoſe memories do not compaſs the whole *ſix*, may chuſe the part they like beſt.

Particular prayers for obedience to parents, and dutifulneſs in ſervitude.

13. *For obedience to parents.*

O Almighty Lord, and heavenly Father, who delighteſt in the obedience of thy children, I beſeech thee give me an humble, meek and contrite ſpirit. Inſpire my heart with an utter abhorrence of the dreadful guilt of undutifulneſs and diſobedience. Let no falſehood or evaſion betray my ſoul, that I may dare to confeſs the truth, to thoſe who have a right to require it. Make me patient under reproof, and diligent in performing my duty. Let my gratitude, and ſubmiſſion to my parents, be accepted as obedience to thee, my Father and my God! Grant this, I beſeech thee, O Lord, for Jeſus Chriſt his ſake. Amen.

14. *For fidelity in ſervitude.*

GREAT God, thou righteous judge of men! let thy fear be always before mine eyes, that I may diſcharge my duty with faith-

faithfulneſs and zeal. Let my conduct towards my ſuperiors (*a*) expreſs my gratitude, for all the mercies which thou haſt vouchſafed unto me. Thy all-piercing eye, can ſee my inmoſt thoughts, and minuteſt actions! Let my fidelity and reſpect towards my ſuperiors be apparent in their (*b*) ſight, that I may delight in promoting their proſperity: and I beſeech thee, to give *them* ſuch a juſt ſenſe of their eternal obligations to juſtice and piety, temperance, and all other virtues; that *their* conduct may not diſturb the repoſe of *my* mind, but our endevors be united in the advancement of the glory, and the good of mankind. This I beg, O merciful Father, through the merits of Jeſus Chriſt my Redeemer. Amen.

15. *For patience, particularly in ſervitude.*

MOST merciful God, and tender Father, I beſeech thee in thine infinite goodneſs to remove from me all pride and haugh-

(*a*) Maſter or miſtreſs, or both.
(*b*) His, her, or their.

haughtineſs of ſpirit, and teach me how to ſupport myſelf under every circumſtance of life; that with patience and reſolution, and ſingleneſs of heart, I may ſubdue evil with good, and ever poſſeſs my ſoul in tranquility. Grant me grace to imitate the humility of my bleſſed Lord and Saviour, that I may obtain ſuch peace of mind, and reſt of ſoul, as the world cannot give. Let my conſcience be always void of offence towards thee, and my fellow creatures; that amidſt all the follies and iniquities which ſurround me, I may acquit myſelf with applauſe in thy ſight, O God, and receive the great reward which thou haſt promiſed to thy faithful ſervants through Jeſus Chriſt my Redeemer. *Amen.*

16. *For application to buſineſs and reſignation to providence.*

ALmighty Lord, who haſt ordained by thy unchangeable decrees, that man ſhall eat his bread in ſweat and labor; give me, I beſeech thee, an active and induſtrious

duſtrious diſpoſition. Let my diligence and innocency go hand in hand, and adminiſter to their mutual ſupport; that my life may paſs in ſafety, and my death be full of hope. Teach me, O God, an entire ſubmiſſion to thy will! Give me ſo true a reliſh of my condition, that the glorious example of humility, which Chriſt hath ſet before my eyes, may appear as far beyond any earthly advantage, as the glories of eternity outſhine the tranſient ſplendor of this world. Thus reſigned, O Lord, let me labor with my hands, in ſtedfaſt hopes of future happineſs, through his merits who redeemed this ſinful world. Amen.

MONDAY

M O N D A Y.

1. *Introduction for morning and evening devotion (a).*

O be joyful in the Lord: ſerve him with gladneſs, and praiſe his name for ever.

The Lord, he is God; it is he who hath made us, and not we, *ourſelves.*

Let us come into his preſence with thankſgiving: let us give unto the Lord the glory due unto his name.

For the Lord is good; his mercy is everlaſting; and his truth endureth to all generations.

Unto thee, O Lord, do we lift up our ſouls and magnify thy name for ever.

Glory be, &c.

2. *A*

(*a*) This, and the ſeveral other introductions to the devotion of the ſeven days, as well as the Pſalms, may be uſed very properly, in family prayer, with *reſponſes.*

2. *A general confeſſion, &c.* (*b*)

ALmighty and moſt merciful Father, *we* have all gone aſtray from thy righteous ways. We have followed the imaginations and deſires of our own hearts; and in numerous inſtances tranſgreſt thy holy laws. We have left undone thoſe things which we ought to have done, and we have done thoſe things which we ought not to have done! O God there is no righteouſneſs *in us!* But, we beſeech thee in thine infinite mercy, to have compaſſion on us: Spare us *good Lord*, ſpare us miſerable offenders who confeſs our ſins unto thee. Aſſiſt us in our repentance for them; and pardon our iniquities, according to thy gracious promiſes declared unto mankind, by Chriſt Jeſus our Saviour: And grant for his ſake, O merciful Lord and Father, that hereafter we may live ſoberly and righteouſly, to the ſalvation of our ſouls, and the glory of thy holy name. Amen.

3. *For*

(*b*) May be uſed by a family, and ſeems properly adapted.

3. *For the Morning* (*a*).

ALmighty and everlaſting God, who haſt ſafely brought me to the return of day, defend me, I beſeech thee, and grant that I may carefully ſhun every kind of ſin and danger. Let my *daily* repentance, flow from my heart, and accept it, O God, according to thy gracious promiſes declared to mankind by Jeſus Chriſt. And I beſeech thee, O merciful Father, for his ſake, that I may live ſoberly and righteouſly all the days of my life, to the ſalvation of my ſoul, and the glory of thy holy name!

Our Father, &c.

4. *For the Evening.*

MOST merciful Father, I beſeech thee to receive the humble tribute of my thanks, for all thy mercies vouchſafed unto

(*a*) Any of theſe prayers being uſed as *family prayer*, the perſon who reads mentioning the *number*, others may turn to it immediately.

unto me this day paſt. Forgive the ſins which I have committed *(b)* and pardon all my ſecret faults *(c)*. In thy awful preſence I offer up the ſacrifice of my heart; accept it, O Lord, as my evening oblation, and hearken to my unfeigned prayer! Baniſh from me all evil thoughts, that my own imagination may not conſpire againſt me. Protect me, I beſeech thee, from all the perils of this night. Be thou my guard and my defence, and finally by thy mercy receive me into *eternal reſt*, for Jeſus Chriſt his ſake. *Amen.*

5. *For the ſucceſs of the clergy.*

ALmighty Father, who before the coming of thy Son Jeſus Chriſt in the fleſh, didſt ſend a meſſenger to prepare his

---

(b) To recollect whatever fault, treſpaſs, or ſin, you have been guilty of.

(c) Underſtood to be ſins or faults not recollected.

his way, grant that the miniſters and preachers of his goſpel may enjoy perpetual peace and ſafety, and by the ſoberneſs of their lives, and their diligence and zeal in thy ſervice, awaken the attention of mankind, and ſo prepare and make ready thy people, for his ſecond coming to judge the world, that we may be all acceptable in thy ſight, and receive a bleſſed reward at his hands, who liveth and reigneth with thee, O Father, and the Holy Spirit, one God, now and for ever. *Amen.*

6. *For attention to prayer, and a happy iſſue to the end and deſign of it.*

ALmighty Ruler, to whoſe command all the powers of nature are obedient, and before whom both men and angels fall down in humble adoration: aſſiſt me, I beſeech thee, in my endevors to worſhip thee, with an active, pure and unſpotted mind. Let the contemplation of thy boundleſs mercies wipe the tears from my eyes. and fill my heart

heart with gladneſs. Let my unfeigned prayers bring health and comfort to my ſoul, that being patient and reſigned, in all temporal calamities, I may look up to the glory which ſhall be revealed, when my corrupt body ſhall put on incorruption: And grant, by thy mercy and almighty power, that I may proſtrate myſelf before the glories of thy throne, and ſhine as the ſtars of heaven. This I beg, O Almighty Father of Life, for the ſake of thy beloved Son, who died for mankind that they might live for ever! *Amen.*

7. *For acceptance of prayer.*

O *Heavenly King, Almighty and Everlaſting God,* I thy ſinful creature implore thy parental goodneſs.—Thou who art the tender Father of Mankind, accept the humiliation of my heart. Aſſiſt me, O merciful Creator, that I may truſt in thee as my only good. Fill me with thy grace, that through faith in the blood of Chriſt, I may live in obedience to his

laws, and obtain remiſſion of my ſins, and all other benefits of his paſſion. To thee, O God, I offer up my ſoul and body, as a reaſonable, holy and lively ſacrifice! And although my ſins are ſo numerous, that I am not worthy to ſtand in thy ſight, I beſeech thee, of thy goodneſs to accept my prayers: Receive them, O God of mercy, through the mediation of Jeſus Chriſt my Saviour, by whom, and with whom, in the Unity of the Holy Ghoſt, all honor and glory, dominion and power be unto thee, O Father Almighty, world without end! Amen.

8. *For ſteadineſs in religion.*

O God, the ſtrength and ſure defence of all that put their truſt in thee, mercifully accept my prayers; and becauſe through the weakneſs of my nature, I can do no good thing without thee, grant me thy helping grace, that I may diligently keep thy commandments, and evermore pleaſe thee both in will and deed, through Jeſus

Jeſus Chriſt, my bleſſed Lord and Redeemer. *Amen.*

9. *For repentance under a conſciouſneſs of malice, revenge, falſhood, covetouſneſs, treachery, irregular deſires or any particular great offence* (*a*).

MOST merciful God! I beſeech thee give me ſo juſt a ſenſe of my guilt, that I may truly repent. My *tranſgreſſion* teſtifies againſt me; O let my heart bleed with contrition! Caſt me not away from thy preſence, nor hide thy face in diſpleaſure, but in thy wonderful mercy blot out the remembrance of my iniquity. Arm me, O Lord, with reſolution, that I may continually watch my corrupt affections, and *rather die than offend thee*, O thou merciful and tender Father of mankind! Thus humbly kneeling before thy throne,

I

(*a*) Among *great offences* I reckon malice, and ſuch like; theſe are crimes which are not much noted by the world.

I beſeech thee, unworthy as I am, to accept my prayer, and grant me the help of thy holy ſpirit, for the ſake of my bleſſed Lord and Saviour Jeſus Chriſt. *Amen.*

10. *For repentance.*

ALmighty God and heavenly Father, who of thy great mercy has promiſed forgiveneſs of ſins, to all who with hearty repentance, and true faith, turn unto thee: have mercy upon me! pardon and deliver me from all my ſins! confirm and ſtrengthen me in all goodneſs! and bring me, O Lord, to everlaſting life, through Jeſus Chriſt my Redeemer. *Amen.*

Extracts

Extracts of Pſalms.

11. *On the vanity of human life.*

Lord, let me conſider my end, and the probable number of my days: that I may be certified I have but a ſhort time to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee; and verily every man living is altogether vanity.

Man walketh in a vain ſhadow and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now Lord, what *ſhould be the object of my hope?* My hope, O Lord, is in thee!

Glory be to thee, O Lord.

12. *The excellency of the divine commandments.*

Wherewithal ſhall a young man cleanſe his way: even by ruling himſelf after thy commandments.

Bleſſed art thou, O Lord: O teach *me* thy ſtatutes.

Let

Let me talk of thy commandments and have reſpect unto thy ways.

My *delight* ſhall be in thy ſtatutes: and I *will not* forget thy word.—*Glory be to thee, O Lord.*

13. *Repentance and pardon of ſins.*

O Lord, rebuke me not in thine indignation, nor chaſten me in thy diſpleaſure.

Have mercy upon me, for I am weak. O heal me, for my heart is vexed.

Turn thee, O God, and deliver my ſoul: O ſave me for thy mercies ſake.

For in death who can remember thee: and who can give thee thanks in the grave?

I am weary of my ſins: O Lord deliver my ſoul.

Away from me, all ye that work vanity: for the Lord will hear the voice of my weeping.

O hear my petition and receive my prayer.

Unto thee will I lift up my ſoul; my God I have put my truſt in thee: O let me

me not be confounded, neither let mine enemies triumph over me.

None who hope in thee will ever be aſhamed!—*Glory be to thee, O Lord.*

14. *Thankſgiving.*

I will give thanks unto thee, O Lord, with my whole heart; I will ſpeak of all thy marvellous works.

I will be glad and rejoice in thee, yea my ſongs will I make of thy name, O thou moſt high.

For thou wilt judge the world in righteouſneſs: and miniſter true judgment unto the people.

Thou alſo wilt be a defence for the oppreſſed: even a refuge in time of trouble.

And they that know thy name, will put their truſt in thee, for thou, Lord, haſt never failed them that ſeek thee.—*Glory be to thee, O Lord.*

PRAYERS.

15. *For purity and charity towards others.*

ALmighty and moſt merciful God, who didſt ſend thine only ſon into the world to ſave mankind, I beſeech thee to diſpoſe my heart to repentance. Keep me in a ſtate of conſtant watchfulneſs and humility, that I may not be entangled in the ſnares of the world, nor the luſts which war againſt the ſoul. Give me a true zeal for thy glory, and compaſſion for the ignorant and them who walk in darkneſs. Make me an inſtrument of thy providence in bringing them to a ſenſe of their guilt, that through thy mercy they may forſake the evil of their doings and live. Grant this, I beſeech thee, O God, for the ſake of Jeſus Chriſt my bleſſed Lord and Redeemer. *Amen.*

16. *For pardon of ſins, in the hour of death.*

FAther of angels and men, Almighty Lord and Creator of univerſal Being, in whom do live the ſpirits of the juſt made

made perfect! O let my ſoul be acceptable in thy ſight! Waſh it in the blood of that immaculate Lamb which was ſhed for the ſins of the world; that the defilements I have contracted may be purged away. And thou, O Lord of Life, and Saviour of the world, forgive my tranſgreſſions! Plead thou my cauſe at the throne of mercy, and receive me into everlaſting bliſs! *Amen.*

17. *In praiſe of the parental care of the Almighty over our country.* M

ARISE ye people, clap the hand;
Exulting ſtrike the chord,
Let ev'ry iſle and ev'ry land
Confeſs th' Almighty Lord.

He to our lot a land aſſign'd,
His favor'd nations boaſt,
And bleſt with gifts of various kind
Her health-incircled coaſt.

Sing to our God; in loudeſt ſtrain
Perpetual praiſes ſing:
O'er earth's wide bounds extends his reign;
O praiſe our God and King.

For

For he, whoſe hands amidſt the ſkies,
Th' eternal ſceptre weild,
To earth's whole race his care applies
And o'er them ſpreads the ſhield.

18. *In contemplation of the wonders of creation.*

THE ſpacious firmament on high,
With all the blue etherial ſky,
And ſpangled heavens, a ſhining frame,
Their great original proclaim.
Th' unwearied ſun from day to day,
Does his creator's power diſplay,
And publiſhes to every land,
The work of an Almighty hand.

Soon as the evening ſhades prevail,
The moon takes up the wond'rous tale,
And nightly to the liſt'ning earth
Repeats the ſtory of her birth:
Whilſt all the ſtars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And ſpread the truth from pole to pole.

What

What though in ſolemn ſilence, all
Move round this dark terreſtial ball;
What though nor real voice nor ſound
Amid their radiant orbs be found;
In reaſon's ear they all rejoice,
And utter forth a glorious voice;
For ever ſinging as they ſhine,
The hand that made us is divine.

19. *Part of our Saviour's ſermon on the mount.*

WHEN ye *pray*, uſe not vain repitions as the heathens do: for they think that they ſhall be heard for their much ſpeaking.—Moreover, when ye *faſt*, be not as the hypocrites, of a ſad countenance: for they disfigure their faces that they may appear unto men to faſt. Verily I ſay unto you, they have their reward.—Lay not up for yourſelves treaſures upon earth, where moth and ruſt do corrupt, and where thieves break through and ſteal.—But lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where

thieves do not break through and ſteal.—Behold the fowls of the air; for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?—Which of you by taking thought can add one cubit unto his ſtature?—And why take ye thought for raiment? Conſider the lilies of the field how they grow, they toil not, neither do they ſpin.—And yet I ſay unto you, that even Solomon in all his glory was not arrayed like one of theſe.—Wherefore if God ſo cloath the graſs of the field, which to-day *is* and to-morrow is caſt into the oven, ſhall he not much more cloath you, O ye of little faith?—Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be cloathed?—(for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all the things.—But ſeek ye firſt the kingdom of God and his righteouſneſs, and all theſe things ſhall be added unto you.

20. *Choſen*

20. *Choſen parts of the ſcriptures.*

Romans 13.

The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and put on the armour of light. Let us walk honeſtly, as in the day; not in rioting and drunkenneſs; not in chambering and wantonneſs; not in ſtrife and envying: But put ye on the Lord Jeſus Chriſt, and make no proviſion for the fleſh, to fulfil the luſts thereof.

Matthew 21.

When they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples, ſaying unto them, *Go into the village over againſt you, and ſtraitway ye ſhall find an aſs tied, and a colt with her: looſe them and bring them unto me. And if any man ſay ought unto you, ye ſhall ſay the Lord hath need of them; and ſtraitway he*

will ſend them. All this was done that it might be fulfilled which was ſpoken by the prophet, ſaying, Tell ye the daughter of Sion, behold, thy king cometh unto thee, meek and ſitting upon an aſs, and a colt the foſe of an aſs. And the diſciples went, and did as Jeſus commanded them; and brought the aſs, and the colt, and put on them their clothes, and they ſet him thereon. And a very great multitude ſpread their garments in the way: others cut down branches from the trees, and ſtrewed them in the way. And the multitudes that went before, and that followed cried, ſaying, *Hoſannah to the ſon of David, bleſſed is he that cometh in the name of the Lord: hoſannah in the higheſt!* And when he was come into Jeruſalem, all the city was moved, ſaying, *Who is this?* And the multitude ſaid, *This is Jeſus the prophet of Nazareth of Galilee.* And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money changers, and the ſeats of them

that

that ſold doves, and ſaid unto them, *It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves.*

21. *Hymn on Charity.*

A Paraphraſe on the thirteenth chapter of the firſt epiſtle to the Corinthians.

DID ſweeter ſounds adorn my flowing tongue,
Than ever man pronoun'd or angel ſung:
Had I all knowledge human and divine,
That thought can reach or ſcience can define:

And had I power to give that knowledge birth
In all the ſpeeches of the babling earth:
Did Shadrach's zeal my glowing breaſt inſpire,
To weary tortures, and rejoice in fire;

Or had I faith, like that which Iſrael ſaw,
When Moſes gave them miracles and law:
Yet gracious charity, indulgent gueſt,
Were not thy power exerted in my breaſt,

Thoſe ſpeeches would ſend up unheeded
prayer;
That ſcorn of life would be but wild deſpair,
A cymbal's ſound were better than my
voice:
My faith were form: my eloquence were
noiſe.

Bleſt charity, modeſt; eaſy, kind,
Softens the high, and rears the abject mind;
Knows with juſt reins, and gentle hand to
guide
Betwixt vile ſhame, and arbitrary pride:

Not ſoon provok'd ſhe eaſily forgives,
And much ſhe ſuffers, as ſhe much believes:
Soft peace ſhe brings, wherever ſhe arrives,
She builds our quiet, as ſhe forms our lives,

Lays the rough paths of peeviſh nature
ev'n,
And opens in each heart a little heav'n.
Each other gift which God on man beſtows,
It's proper bound, and due reſtriction
knows:

To

To one fix'd purpoſe dedicates it's pow'r,
And finiſhing its act; exiſts no more.
Thus in obedience to what heav'n decrees,
Knowledge ſhall fail, and prophecy ſhall
ceaſe;

But laſting charity's new ample ſway
Not bound by time nor ſubject to decay;
In happy triumph ſhall for ever live,
And endleſs good diffuſe, and endleſs praiſe
receive.

TUESDAY.

TUESDAY.

1. *Introduction to morning and evening devotion.*

O God we praiſe and worſhip thee, the Creator and Governor of all things viſible and inviſible!

Thou art greatly to be praiſed and had in reverence by all who draw nigh unto thee!

We acknowledge thee the one living and true God: God in heaven above, and in earth beneath, and throughout all the worlds: there is none beſides thee!

Thou alone art from everlaſting, without beginning of days, or end of years. Thou liveſt and reigneſt for ever and ever!

We magnify thee the high and lofty one who inhabiteſt eternity!

Thou dwelleſt in light inacceſſible and full of glory; whom no mortal eye hath ſeen, or can ſee.

Infinite art thou, O God, thou dwelleſt not in temples made with hands!

The

The univerſe is thy temple: thou art preſent at all times, in every part of thy dominion, and in thee we live, and move and have our being!

PRAYERS.

For Morning, *ſee* Monday *page* 166.

2. *For Morning, ſuppoſed for a young perſon.*

GLORY be to thee, O God, for thy providential care of me in the night paſt! I am not worthy to life up mine eyes unto thee: but I beſeech thee, in thy mercy, to give me grace to perſevere in the right way, that I may never depart from it. Aſſiſt me, O merciful Father, to perform every duty required of me, and ſo to poſſeſs my ſoul with an awful ſenſe of thy preſence, and of the account which I muſt one day give, that I may obtain eternal happineſs, through the merits and mediation of Jeſus Chriſt; in whoſe moſt holy name, and the prevailing words which he hath taught us, I further offer up my prayer at thy throne.

Our Father, &c.

For

For Evening *ſee* Monday *page* 168.

3. *For the Evening intended for a young perſon.*

ALmighty creator and preſerver, who haſt ſafely brought me to the concluſion of this day! forgive, I beſeech thee, all the ſins which I have committed, and make me hereafter afraid and aſhamed to ſay or do any thing that is wrong, and unworthy of me as a *Chriſtian.*—I now retire to reſt, O merciful God and tender Father, truſting that thy goodneſs will keep me in ſafety, that I may riſe refreſhed in health and ſtrength of body and mind. And when my preſent life is ended, O Lord receive my ſoul into that happy ſtate which thou haſt prepared for thoſe who obey thy commandments. This I beg through Jeſus Chriſt, who died upon the croſs for the ſins of the world. *Amen.*

4. *For repentance.*

O Lord Almighty! maker of all things, judge of all men! ſovereign of heaven and earth—who receiveſt all thy creatures

creatures that fly to thee for ſuccour! Let tears of repentance flow from my eyes, and my heart bleed with contrition at the remembrance of my tranſgreſſions! Thou, O bleſſed Saviour, who didſt ſuffer a painful and ignominious death, that I might obtain pardon of my ſins: thou that madeſt an all-ſufficient ſacrifice for the ſins of the whole world, let not thy blood be ſpilt in vain for me! *Amen.*

5. *For defence againſt ſin.*

ALmighty God, to whom all hearts be open, and all deſires known, I beſeech thee of thine infinite goodneſs and mercy, to guard me from all aſſaults and adverſities which may hurt my body, and from all evil thoughts that may wound my ſoul. Keep me, O Lord, in ſuch a ſtate of watchfulneſs and humility, that I may do nothing diſpleaſing in thy ſight. Grant this, O heavenly Father, for Jeſus Chriſt ſake. *Amen.*

6. *For the love of God.*

O Lord, who never faileſt to help and ſupport them who are ſtedfaſt in thy fear and love; keep me, I beſeech thee, under the protection of thy good providence, and make me to have ſuch a perpetual fear and zealous love of thy holy name that I may ever live without offending thee, and finally be received into thy glory, through Jeſus Chriſt my Lord and Saviour. *Amen.*

7. *For peace of conſcience.*

ALmighty and everlaſting God, who governeſt all things in heaven and earth; mercifully hear my ſupplications, and grant me *thy peace* all the days of my life, through Jeſus Chriſt my bleſſed Lord and Redeemer. *Amen.*

Extracts

Extracts of Pſalms.

8. *On the vanity of life.*

Hear my prayer, O Lord, and with thine ears conſider my calling: withhold not thy peace at my tears.

O ſpare me a *little*, that I may recover my *ſtrength* (*a*), before I go hence, and be no more ſeen.

My mouth ſhall ſpeak of wiſdom: and my heart ſhall muſe of underſtanding.

There be ſome who put their truſt in their goods: and boaſt themſelves in the multitude of their riches.

But no man may deliver his brother, nor make agreement unto God for him;

For it coſt more to redeem his ſoul; ſo that he muſt let it alone for ever.

We

(*a*) Strength in this place may be underſtood integrity of heart, as well as freedom from ſickneſs.

We ſee that wiſe men alſo die and periſh together: as well as the ignorant and fooliſh, and leave their riches for others.

Some think that their houſes ſhall continue: and their dwelling places endure from one generation to another, and that they ſhall call the lands for ever after their own names.

But when thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment; every man therefore is but vanity.

Glory be to thee, O Lord!

9. *The excellency of the divine commandments.*

Open thou mine eyes, O Lord: that I may ſee the wondrous things of thy law.

Make me to underſtand the way of thy commandments: and ſo ſhall I talk of thy wondrous works.

Take from me the way of lying: and cauſe thou me to make much of thy law.

I have choſen the way of truth, and thy judgments have I laid before me.

Give

Give me underſtanding and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.

Glory be to thee, O Lord!

10. *Repentance and pardon of ſins.*

The ſorrows of my heart are enlarged: O bring thou me out of thy trouble.

Look upon my adverſity and miſery, and forgive all my ſin.

O keep my ſoul and deliver me, let me not be confounded whilſt I put my truſt in thee.

Put me not to rebuke, O Lord, neither chaſten me in thy heavy diſpleaſure.

Forſake me not, O Lord, in thine anger: neither chaſten me in thy heavy diſpleaſure.

Forſake me not, O Lord my God: be not far from me.

Have mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies put away mine offences.

O give me the comfort of thy help again: and ſtabliſh me with thy free ſpirit.

The ſacrifice acceptable to thee, O God, is a troubled ſpirit; a broken and contrite heart thou doeſt not deſpiſe.

For thy loving kindneſs is better than life itſelf: my lips ſhall praiſe thee.

As long as I live will I magnify thee, and lift up my hands in thy name.

I wlll remember thee in my bed: and think upon thee when I am waking.

Be thou my helper, O God, that under the ſhadow of thy wings I may rejoice.

Glory be to thee, O Lord!

11. *Thankſgiving.*

O God thou wilt not forget the poor: the patient abiding of the meek will not periſh for ever.

The way of God is an undefiled way; the word of the Lord alſo is tried in the fire; he is the defender of all them that put their truſt in him.

For who is God, but the Lord, or who hath any ſtrength except our God.

The

The Lord liveth, and bleſſed be my ſtrong helper: and praiſed be the God of my ſalvation.

For this cauſe will I give thanks unto thee, O Lord: and ſing praiſes unto thy name.

Glory be to thee, O Lord!

12. *In praiſe of the parental care of the Almighty over our country.* M.

Lord, what our ears long ſince have known,
Our eyes delighted trace,
Thy love in long ſucceſſion ſhown,
To Sion's (*b*) choſen race.

Thrice bleſt above! whoſe ev'ry tow'r,
By thee ſupported ſtands,
That God whoſe wide-extended pow'r
Th' etherial hoſt commands.

When

(*b*) Happy were it for us if we knew our own good and truly truſted in God, that we might ſee our land in the condition the pſalmiſt repreſents the ſtate of the Jews, and might more ſtrictly read *Britain* inſtead of *Sion*.

When proſtrate at thy hallow'd ſhrine,
Thy mercies each ſurveys,
Tranſported with the view, we join
In wonder, love, and praiſe.

To him our thankful hearts ſhall bow,
Nor own a God beſide;
To life's laſt period him avow,
The ever faithful guide.

PRAYERS.

13 *For chaſtity.*

ALmighty God, I beſeech thee, in thine infinite mercy to grant me grace, that I may ſtrictly conform my life to the pure laws of thy goſpel. Suffer me not to be ſeduced by the corruption of my own heart, or by any blandiſhment of the world. Let no wicked attempt prevail againſt me; but ſo inſpire me with firm reſolutions of *obedience to thee*, that I may maintain my freedom from the *ſlavery of ſin*, and conſtantly lead my life in thy faith, and to thy

thy glory. This I beg, O Lord, for the ſake of thy ſpotleſs Son, who died to redeem the world. *Amen.*

14. *For a good life and a happy death.*

O Lord and Father of my life, I behold my days paſſing away like a ſhadow: ſhed thy influence on my heart, that I may improve the remainder of them, and recover the precious time which I have loſt! Inſtruct me, O God of wiſdom, how to prepare myſelf for that hour, when I ſhall appear before thy judgment-ſeat! that being full of the hopes of a bliſsful immortality, I may rather *deſire* than *dread* my diſſolution. Thy eternal decree is paſt: and it is appointed to man once to die; O teach me to meet the king of terrors without diſmay: teach me to receive him as a welcome meſſenger, and whether early or late, let me joyfully obey thy ſummons! This I beg, for Jeſus Chriſt his ſake. *Amen.*

15. *Choſen*

15. *Choſen parts of the ſcriptures.*

Chriſt being riſen from the dead, dieth no more: death hath no more dominion over him.—For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God.—Likewiſe reckon ye alſo to be dead indeed unto ſin: but alive unto God, through Jeſus Chriſt our Lord (*a*).—Chriſt is riſen from the dead and become the firſt fruits of them that ſlept.—For ſince by man came death, by man came alſo the reſurrection of the dead.—For as in Adam all die: even ſo in Chriſt ſhall all be made alive(*b*).

Hebrews i. v. 1.

God, who at ſundry times and in divers manners, ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his ſon, whom he hath appointed heir of all things, by whom alſo he made the worlds; who being the brightneſs of his glory and the expreſs image

(*a*) Rom. vi. ver. 9.
(*b*) 1 Corinth. xv. ver. 2.

image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the majeſty on high; being made ſo much better than the angels, as he he hath by inheritance obtained a more excellent name than they: For unto which of the angels ſaid he at any time, *Thou art my ſon, this day have I begotten thee?* And again, *I will be to him a father and he ſhall be to me a ſon.* And again, when he bringeth in the firſt-begotten into the world, he ſaith, and *let all the angels of God worſhip him.* And of his angels he ſaith, who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, *thy throne, O God is for ever and ever*, a ſceptre of righteouſneſs is the ſceptre of thy kingdom: Thou haſt loved righteouſneſs and hated iniquity; therefore God, even *thy* God, hath anointed thee with the oil of gladneſs above thy fellows. And thou Lord in the beginning haſt laid the foundation of the earth; and the heavens

are

are the works of thine hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed, but thou art the ſame and thy years ſhall not fail.

John i. v. 1.

In the beginning was the word, and the word was with God, and the word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. There was a man ſent from God whoſe name was John: The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light which lighteth every man that cometh into the world. He was in the world,

world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him to them gave he power to become the ſons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God; and the word was made fleſh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

15. *On the crucifixion of our Saviour.*

Ah! whence theſe dire portents around,
That earth and heav'n amaze?
Wherefore do earthquakes cleave the ground!
Why hides the ſun his rays?

Not thus did Sinai's trembling head
With ſacred horror nod,
Beneath the dark pavillion ſpread
Of the deſcending God!

What

What tongue the tortures can declare
Of this vindictive hour?
Wrath he alone had will to ſhare,
As he alone had pow'r!

See ſtreaming from the fatal tree
His all-atoning blood,
Is this the *infinite?*—'Tis He!
My Saviour and my God!

For me theſe pangs his ſoul aſſail,
For *me* the death is borne!
My ſins gave ſharpneſs to the nail;
And pointed every thorn.

Let ſin no more my ſoul enſlave;
Break, Lord, the tyrant's chain;
Oh ſave me whom thou cam'ſt to ſave,
Nor bleed, nor die in vain!

WEDNESDAY.

WEDNESDAY.

1. *Introduction to devotion.*

If we ſay that we have no ſin, we deceive ourſelves and the truth is not in us: but if we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 John i. ver. 8. 9.

Not every one that ſayeth unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Matt. vii. ver. 21.

Whatſoever ye would that men ſhould do unto you, ſo do unto them, for this is the law and the prophets. Matth. vii. v. 12.

To do good and diſtribute forget not; for with ſuch ſacrifices God is well pleaſed. Heb. xiii. ver. 16.

2. *For the morning.*

O Heavenly Father, almighty and everlaſting God, who haſt ſafely brought me to the beginning of this day, I moſt earneſtly recommend myſelf to thy merciful guidance and protection: let thy good providence be always over me, and the grace of thy holy Spirit, direct me to do what is right and juſt in thy ſight, through Jeſus Chriſt my bleſſed Lord and Redeemer. *Amen.*

3. *For the evening.*

ALmighty Lord, who by thy merciful tenderneſs haſt conducted me in ſafety to the concluſion of this day; forgive the offences which I have been guilty of againſt thee, whether in thought, or word, or by any action unworthy the glorious character of a true chriſtian; that I may retire to reſt in humble confidence of thy protection. Let this return of the hour of ſleep, remind me of the ſhortneſs of life, and

teach

teach me what it is to die!---Preſerve me, O God, for Jeſus Chriſt his ſake, in whoſe moſt bleſſed name, and the comprehenſive which he hath taught me, I further offer up my petition at thy throne.

Our Father, &c.

4. *For defence againſt ſin.*

O God, I beſeech thee grant unto me, that as I have been baptized into the death of thy bleſſed ſon, I may be ſo purified in my affections, as to be buried with him; and through the grave and gate of death, paſs to a joyful reſurrection, for his merits, who died and was buried, and roſe again for us, the ſame Jeſus Chriſt our Lord. *Amen.*

5. *For pardon of ſins, and truſt in God.*

MErciful Lord of heaven deliver my ſoul, and let me not be brought to confuſion! Set my heart aright, O God, that my hope may ſecurely reſt in thee; for thou knoweſt all my deſire, and my ſorrows are not hid from thee! Forſake me not,

O Lord, and be not far from me, O God of my ſalvation! Caſt me not away from thy preſence, but give me the comfort of thy help, and eſtabliſh me with thy holy ſpirit! Let not thine ears be ſhut to the voice of my complaint! If thou wert extreme to mark all that I have done amiſs, what hopes could I cheriſh, or how could I abide thy diſpleaſure! O let my prayer aſcend with a ſweet ſavor to thy mercy's ſeat, and obtain for me that forgiveneſs, without which I muſt periſh everlaſtingly! This I beg, O Father Almighty, for the ſake of Jeſus Chriſt, who died to redeem the world. *Amen.*

6. *For repentance.*

REmember not my offences, O Lord, nor take thou vengeance of my ſins. Spare me, O Chriſt, O ſpare me whom thou haſt redeemed with thy precious blood, and be not angry with me for ever! I beſeech thee, by thine agony and bloody ſweat, by thy precious death and glorious reſurrection, to deliver me from all my ſins. *Amen.*

Extracts

Extracts of Pſalms.

1. *On the vanity of life.*

Be not thou afraid though thou ſee one made rich; or if the glory of his houſe be encreaſed.

For he ſhall carry nothing away with him when he dieth: neither ſhall his pomp follow him.

For while he lived, he counted himſelf an happy man: and ſo long as thou doeſt well unto thyſelf, men will ſpeak good of thee.

Lord thou haſt been our refuge from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayeſt, *Come again, ye children of men.*

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

As ſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dryed up, and withered.

For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten; and though men be ſo ſtrong, that they come to fourſcore years, yet is their ſtrength then but labor and ſorrow, ſo ſoon paſſeth it away, and we are gone.

So teach us to number our days: that we may apply our hearts unto wiſdom.

Turn thee again, O Lord at the laſt: and be gracious unto thy ſervant.

O ſatisfy me with thy mercy and that ſoon, ſo ſhall I rejoice and be glad all the days of my life.

Shew

Shew thy ſervants thy work, and their children thy glory.

Glory be to thee, O Lord!

8. *Prophetical of the life of the Meſſiah.*

Very excellent things are ſpoken of thee, thou city of God.

Of Sion it ſhall be reported that he was born in her: and the moſt high ſhall ſtabliſh her.

The Lord ſhall rehearſe it, when he writeth up the people, that he was born there.

The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler, even in the midſt among thine enemies.

The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to paſs.

The ſame ſtone which the builders refuſed is become the head ſtone in the corner:

This is the Lord's doing, and it is marvellous in our eyes.

Bleſſed is he that cometh in the name of the Lord.

And

And let all that fear the Lord confeſs that his mercy endureth for ever.

Glory be to thee, O Lord!

9. *For truſt in God.*

Thou waſt my hope when I hanged yet upon my mother's breaſt.

I have been left unto thee ever ſince I was born: thou art my God; even from my mother's womb.

Be not thou far from me, O Lord: thou art my ſuccour, haſte thee to help me.

O praiſe the Lord, ye that fear him, magnify him all ye ſons of men!

For he hath not deſpiſed the low eſtate of the poor: he hath not hid his face from him; but when he called unto him he healed him.

The poor ſhall eat and be ſatisfied, they that ſeek after the Lord ſhall praiſe him, they ſhall live for ever.

Let all the ends of the world remember themſelves, and be turned unto the Lord, and

and all the kindred of the nations worſhip before him.

For the kingdom is the Lord's, and he is the governor among the people.

All they that go down into the duſt ſhall kneel before him: and no man hath quickened his own ſoul.

They ſhall *return*, and the heavens ſhall declare *his* righteouſneſs.

Glory be to thee, O Lord!

10. *For confidence in God under all conditions.*

Thou, O Lord, art my defender: thou art my worſhip: and the lifter up of my head.

I lay me down and ſleep, and riſe up again, for thou Lord ſuſtaineſt me.

Salvation belongeth unto thee, O Lord, and thy bleſſing is upon thy people.

When I remember thee my heart is glad, and my *glory* (*a*) rejoiceth, my fleſh alſo reſteth in hope.

Thou

(*a*) The ſoul and rational nature.

Thou ſheweſt me the path of life: in thy preſence is the fulneſs of joy; and at thy right hand there is pleaſure for evermore.

Thou, Lord, art my light and my ſalvation, whom ſhall I fear? thou Lord art the ſtrength of my life, of whom ſhall I be afraid?

Let me delight to go into thine houſe, O Lord, all the days of my life, and to viſit thy temple.

Hearken unto my voice, O Lord, when I cry unto thee, have mercy upon me and hear me.

My heart hath thought upon thee, and thy face, O Lord, will I ſeek.

O hide not thy face from me: nor caſt thy ſervant away in diſpleaſure.

Thou haſt been my ſuccor: leave me not, neither forſake me, O God of my ſalvation.

Glory be to thee, O Lord!

11. *On the happineſs of good, and miſery of bad men.*

Delight thou in the Lord and he ſhall give thee thy heart's deſire.

Hold

Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not at *him* whoſe way doth proſper, nor againſt the man that doth after evil councils.

Leave off from wrath and let go diſpleaſure; fret not thyſelf, elſe ſhalt thou be moved to do evil.

Yet a little while and the ungodly ſhall be clean gone: thou ſhalt look after his place, and he ſhall be away.

But the meek ſpirited ſhall poſſeſs the earth: and ſhall be refreſhed in the multitude of peace.

The ungodly borroweth and payeth not again: but the righteous is merciful and liberal.

The Lord ordereth a good man's going, and maketh his way acceptable to himſelf.

I have been young, and now am old, and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

Glory be to thee, O Lord!

PRAYERS.

PRAYERS.

12. *In acknowledgement of the divine mercy.*

O Lord, thou great preſerver of mankind, I humbly preſent unto thee my deepeſt gtatitude, and moſt exalted praiſe, for thy repeated mercies and protection. Thy hand, O God, hath preſerved me! Teach me to conſider the end of thy goodneſs, and make thy preſent mercy a ſtronger obligation to my future obedience, and an earneſt of thy everlaſting love, through Jeſus Chriſt my bleſſed Lord and Saviour. *Amen.*

13. *For a happy death.*

LOOK down, O Lord, from thy triumphant glory, and behold me a miſerable ſinner proſtrate before thee! Teach me to conſider that man hath but a *ſhort time* to live, and is full of trouble: That he cometh up and is cut down like a flower, fleeing as it were a ſhadow, and never continuing in one ſtay. Of thee,

O

O Lord, do I ſeek for ſuccour, although, for my ſins, thou art juſtly diſpleaſed! O ſhut not thy merciful ears to my imperfect prayers! And I beſeech thee, O Chriſt, the eternal judge of men, ſuffer me not, in my laſt hours for any pains of death to fall from thee! *Amen.*

14. *Hymn on repentance.*

O thou eternal God of truth,
Benignant Lord of love;
Blot out the madneſs of my youth,
From thy dread books above.

2.

Regard all-powerful gracious God,
Thine own Meſſiah bleeds,
Avert thy juſt avenging rod,
Ah! due for my miſdeeds.

3.

And let thy clemency divine,
The fulneſs of thy grace,
Conſpicuous in my perſon ſhine,
And all my crimes efface.

4.

Thy aid my Saviour ſtill impart,
My mind from fear releaſe;
Still, ſtill direct my contrite heart,
And ſooth my ſoul to peace.

5.

So ſhall each mind by error ſway'd,
From me thy precepts learn,
That long from thee their God has ſtray'd
With humble hope return.

P S A L M S.

15. *Gratitude for mercies.* M.

To God above, from all below,
Let hymns of praiſe aſcend;
Whoſe bleſſings unexhauſted flow,
Whoſe mercy knows no end.

Dreadful the doom to thoſe aſſign'd
Who, frantic, durſt withſtand
The counſels of th'Almighty mind,
And ſpurn his juſt command.

O'erwhelm'd

O'erwhelm'd with deepeſt woe *they* lie,
And ſinking to the grave:
No pitying ear attends their cry;
No hand is nigh to ſave.

Diſtreſs'd, *to God* they make their pray'r,
He, inſtant, near them ſtands,
Diſpells the gloom of black deſpair,
And break their ſtubborn bands.

That love, that oft its ſuccour gives,
The captive's woe to heal,
The gates of braſs in ſunder cleaves,
And burſts the bars of ſteel.

O then that all would bleſs *his* name
Whoſe mercy thus they prove,
And pleas'd from age to age proclaim
The wonders of his love.

16. *In praiſe of concord.* M.

How bleſt the ſight, the joy how ſweet,
When brother's joined, with brothers meet,
In bands of mutual love!
Leſs ſweet the liquid fragrance ſhed
On Aaron's conſecrated head
Ran trickling from above,

And reach'd his beard, and reach'd his veſt:
Leſs ſweet the dews on Hermon's breaſt,
Or Sion's hill deſcend:
That hill, has God with bleſſings crown'd
There promis'd grace, that knows no bound,
And life that knows no end.

17. *Choſen parts of the ſcriptures.*

Romans xii. *v.* 6.

Having then gifts, differing according to the *grace* that is given to us, whether prophecy, let us prophecy, according to the proportion of faith; or miniſtry let us *wait* on our miniſtering; or he that teacheth on *teaching*; or he that exhorteth on *exhortation:* he that giveth let him do it *with ſimplicity*; he that ruleth, with *diligence*; he that ſheweth mercy, with *chearfulneſs*. Let love be without diſſimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned

affectioned one to another, in honor preferring one another; not ſlothful in buſineſs; fervent in ſpirit, ſerving the Lord; rejoicing in hope; patient in tribulation; *continuing inſtant in prayer*; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them that perſecute you; bleſs and curſe not. Rejoice with them that do rejoice, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

Romans xiii. *v.* 1.

Let every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power?

do that which is good and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee, for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay ye tribute alſo; for they are God's miniſters attending continually upon this very thing: render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom; fear to whom fear; honour to whom honour.

18. *Hymn for gratitude.*

WHEN all thy mercies, O my God,
My riſing ſoul ſurveys,
Tranſported with the view, I'm loſt
In wonder, love, and praiſe.

O

O how ſhall words with equal warmth
The gratitude declare,
That glows within my raviſh'd heart,
But thou canſt read it there.

Thy Providence my life ſuſtain'd,
And all my wants redreſt,
When in the ſilent womb I lay,
And hung upon the breaſt.

To all my weak complaints and cries,
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt,
To form themſelves in prayer.

Unnumber'd comforts on my ſoul,
Thy tender care beſtow'd,
Before my infant heart conceiv'd
From whence thoſe comforts flow'd.

Through every period of my life,
Thy goodneſs I'll purſue;
And after death in diſtant worlds,
The glorious theme renew.

When

When nature fails, and day and night
Divide thy works no more;
My ever grateful heart, O Lord,
Thy mercy ſhall adore.

THURSDAY.

THURSDAY.

1. *Introduction to devotion.*

O Lord, when my time is come, let thy ſervant depart in peace, in the fulneſs of hope to partake of the ſalvation which thou haſt prepared, as a light to lighten the world, and the glory of the human race.

My ſoul doth magnify thee, O God, and my ſpirit rejoiceth in my Saviour!

For he that is mighty hath ſhewn himſelf to the world, and holy is his name!

And his mercy is on them that fear him throughout all generations!

For he remembereth his mercy which he has promiſed to our fore fathers, Abraham and his ſeed, for ever!

2. *For the Morning.*

O God of Mercy, behold thy ſervant who is riſen from the death of ſleep; accept the tribute of my thanks for this, and

and all thy mercies vouchſafed unto me. Defend me this day from all the perils to which I am expoſed. Let the bright example of my bleſſed redeemer, be ever preſent to my thoughts; that it may be my conſtant joy, to diſcharge every duty with a ſtrict attention to thy ſacred word; and let my whole life become as one continued prayer! Give me, I beſeech thee, ſo true a knowledge of my dependance on thee, that I may accept, with an humble and a contrite ſpirit, whatever thy providence ſhall ordain. This I beg, O merciful Father, for Jeſus Chriſt his ſake. *Amen.*

3. *For the ſame, by biſhop Kenn, ſuppoſed for a young perſon.*

"GLORY be unto thee, O Lord God, for my preſervation and refreſhment, and for all the bleſſings of the night paſt, for which all love, all praiſe be unto thee.

Father, forgive me all the evil of my paſt life," for the merits of Jeſus my Saviour. *Amen.*

4. *For*

4. *For the evening.*

ALmighty Lord and keeper of Iſrael, thou ſovereign ruler and defender of mankind, whoſe eyes are always open for the preſervation of thy creatures, I humbly recommend myſelf this night to thy watchful care and gracious protection. Vouchſafe, O God, to preſerve me from all danger; and finally by thine infinite goodneſs and mercy bring me to eternal reſt, for the ſake of Jeſus Chriſt my Redeemer. *Amen.*

5. *For the Evening intended for a young perſon.*

ALmighty creator and preſerver, who haſt ſafely brought me to the concluſion of this day! O forgive, all the ſins I have committed, and make me hereafter afraid and aſhamed, to ſay or do any thing that is wrong, and unworthy of me as a Chriſtian.—I now lie down to reſt, truſting in thy goodneſs to keep me in ſafety, that I may riſe refreſhed in health and

and ſtrength of body and mind. And when my preſent life is ended, receive my ſoul, O Lord, into that happy ſtate which thou haſt prepared for thoſe who obey thy commandments. This I beg through Jeſus Chriſt, who died upon the croſs for the ſins of the world. *Amen.*

6. *For repentance.*

ARISE, O Lord, I beſeech thee, help me, and deliver me from all the enemies of my ſoul. Be thou my refuge and ſalvation. Behold the unfeigned humiliation of my heart, and accept the ſacrifice of my broken ſpirit. O Son of David, have mercy on me! Here me, O Chriſt! O hear me and have mercy on me! O bleſſed Lord intercede for me with thy heavenly Father, for I put my truſt in thee, my only advocate and mediator. *Amen.*

7. *For the ſame.*

ALmighty God, and heavenly Father, who of thy great mercy, hath promiſed forgiveneſs of ſins to all who with

true

true repentance and faith turn unto thee. Have mercy upon *me*; pardon and deliver *me* from all *my* ſins; confirm and ſtrengthen me in all goodneſs; and bring me to everlaſting life through Jeſus Chriſt our Lord. *Amen.*

8. *For humility and devotion.*

O Lord Almighty, before whom all creatures bow; I adore thy perfections and admire thy wonderful works. I proſtrate myſelf with reverence before thee and praiſe thy name with joy. Humble me in thy ſight, O God, and give me a ſincere and contrite heart; that having a juſt ſenſe of dependance on thy providence; and a fervent zeal in thy ſervice. I may offer up the incenſe of my prayers to thee, in an acceptable manner, through Jeſus Chriſt my Redeemer. *Amen.*

9. *For humanity and charity.*

FAther Almighty, who art the giver of all that we poſſeſs or *can* enjoy, I beſeech thee give me a heart to make ſuch

uſe of the portion of this world's goods, which thou haſt allotted me, that I may be ready to do all offices of *kindneſs* and *humanity*; and conſidering every man as my neighbor, promote thy glory, and the happineſs of *all* whom I *can* relieve! This I beg, O merciful Lord, for Jeſus Chriſt's ſake. *Amen.*

10. *For temperance.*

MOST gracious father of men and angels, who filleſt all things living with thy bounty, guard me I beſeech thee from all exceſs, that no temptations may obſtruct the activity, and wound the purity of my ſoul. Let not intemperance inflame my body, or ſenſualize my affections, to keep my ſoul in bondage to ſin: but give me ſtrength, I beſeech thee, that I may ſo chearfully and diligently ſerve thee, in true ſimplicity and purity of heart, that I may worthily feaſt at the table of my bleſſed Lord and Redeemer, in whoſe moſt holy name I offer this my prayer. *Amen.*

MOST

11. *For chaſtity.*

MOST holy and eternal Father, I beſeech thee, let thy ſpirit deſcend upon thy ſervant, that my body may be undefiled from all impurities. Let no unchaſte words pollute the tongue which thou haſt commanded to be an organ of thy praiſe. Seal up my ſenſes from all vain objects, that they may be fortified againſt the aſſaults of the prince of darkneſs; and by watchfulneſs and mortification poſſeſſing my ſoul, in true holineſs, I may at length reſign myſelf to death, in ſtedfaſt hope in thy mercy, to receive my reward in a joyful reſurrection, through Jeſus Chriſt my Redeemer. *Amen.*

Extracts of Pſalms.

12. *Prophetical of the life and death of the Meſſiah.*

Thou art fairer than the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for ever.

Thy ſeat, O God, endureth for ever: the ſceptre of thy kingdom is a right ſceptre.

Thou haſt loved righteouſneſs and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladneſs.

They ſhall fear thee as long as the ſun and moon endureth: from one generation to another.

The mountains ſhall bring peace, and the little hills righteouſneſs unto the people.

He ſhall judge the people according to right: and defend the poor.

He ſhall keep the ſimple folk by their right, defend the children of the poor, and puniſh the wrong doer.

He ſhall come down like the rain into a fleece of wool: even as the drops that water the earth.

In his time ſhall the righteous flouriſh: yea, and abundance of peace ſhall there be, ſo long as the moon endureth.

They

They that dwell in the wilderneſs ſhall kneel before him: his enemies ſhall lick the duſt.

All kings ſhall fall down before him: all nations ſhall do him ſervice.

He ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſouls of the poor.

He ſhall deliver their ſouls from falſehood and wrong, and dear ſhall their blood be in his ſight.

His name ſhall endure for ever; his name ſhall remain under the ſun, among the poſterities: which ſhall be bleſſed through him; and all the heathen ſhall praiſe him!

Glory be to thee, O Lord!

13. *For confidence in God under afflictions.*

Let not them that truſt in thee, O Lord God of hoſts, be aſhamed: let not thoſe that ſeek thee, be confounded.

Hear me, O God, in the multitude of thy mercy, even in the truth of thy ſalvation.

Hear me, I beſeech thee, for thy loving kindneſs is comfortable: turn thou unto me according to the multitude of thy mercies.

And hide not thy face from thy ſervant, for I am in trouble; O haſte thee and hear me.

When I am poor and in heavineſs, thy help, O God, ſhall lift me up.

The *humble* ſhall conſider this, and be glad: ſeek ye after God and your ſoul ſhall live.

Glory be to thee, O Lord!

14. *Thankſgiving.*

O God my heart is ready, my heart is ready, I will ſing and give praiſe.

Let heaven and earth, praiſe thee, O God, the ſea and all that moveth therein.

For thy mercy is greater than the heavens, and thy glory is above all the earth.

Thou preſerveth the ſimple, *I* was in miſery, and thou didſt help *me*.

Turn

Turn again unto thy reſt, *O my ſoul*, for the Lord hath rewarded thee.

I will walk before thee, O Lord, in the land of the living.

I will receive the *cup of ſalvation* and call upon the name of the Lord!

I will offer to thee, the *ſacrifice of thankſgiving*, and I will call upon thy name, O Lord!

I will give thanks unto thee, O Lord, for thou art gracious, and thy mercy endureth for ever.

Thou art my God, and I will thank thee, thou art my God, and I will praiſe thee!

Glory be to thee, O Lord!

15. *Againſt flattery.* M.

To thee I call; O haſte thee near;
My voice great God, indulgent hear;
With grateful odor to the ſkies
As incenſe let my pray'r ariſe,
And let my hands, uplifted high,
With full acceptance meet thine eye.

Let

Let virtue's friends, ſeverely kind
With welcome chaſtiſement my mind
Correct; but give not theſe to ſhed
The balm of *flattery* o'er my head,
Leſt ſudden from thy wrath, I feel
The ſtroke, that none ſhall know to heal.

16. *On the ſhortneſs and vanity of life.* M.

Hear, Lord, my pray'r and let my cries
Accepted to thy throne ariſe:
O turn not thou thy face away,
Nor longer my relief delay;
But mark my ſorrow from on high,
And pitying to my call reply.
Faſt as the mountain ſmoke decays,
On *Time's* light pinion flit my days:
As fades the ſhadow of the ſun
With quick decline my moments run,
Juſt verging to their cloſe: my face
Its vernal bloom, and youthful grace,
Extinguiſh'd withers on the eye,
As plants beneath a hoſtile ſky.
But thou bleſt guard of Iſrael's fold
Shalt ages ſee, on ages roll'd,

And

And thron'd above, to endleſs days
Extend thy honour, name, and praiſe.

17. *For repentance and truſt in God.* M.

Lord! to my wants thy ear incline;
Behold me, as with grief I pine;
My hope confirm, and guard from ill
A ſoul ſubjected to thy will.
From riſing to declining day,
To thee with fervent lip I pray:
Propitious to thy ſervant's heart
Thy chearing influence impart:
To thee, to thee I vent my care;
I know thee Lord, nor ſlow to ſpare,
Nor weak to vindicate from harm,
The ſoul with pure devotion warm.
My days with ſorrow clouded o'er
Thy wonted ſuccors I implore.
Long as I breath the vital air,
Thy love, my loudeſt praiſe ſhall ſhare,
Whoſe aid my ſoul with health has crown'd,
And ſnatch'd me from the pit profound.

PRAYERS.

18. *Againſt temptation and evil habits.*

ALmighty Lord! to whoſe command all nature is obedient, I beſeech thee to rule *my affections*, and arm *my* heart againſt all unrighteouſneſs. Remove from me all temptations, and the ſins which moſt eaſily aſſualt me, that by a habit of governing my paſſions, and reſtraining my appetites, I may acquire ſuch firmneſs of mind and humility of heart, as are well pleaſing in thy ſight. This I beg, O merciful God, for Jeſus Chriſt his ſake.

19. *For zeal in preſerving others.*

O God, I beſeech thee to grant, that in all my ſufferings here on earth, I may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being aſſiſted by thy Holy Spirit, learn to love and bleſs my enemies by

by the example of thoſe martyrs, who prayed even for their murderers, to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God, to ſuccor all thoſe who ſuffer for thee, my only mediator and advocate. *Amen.*

20. *For the clergy.*

MOST gracious Lord and Father of men, protect, I beſeech thee, the miniſters and ſtewards of thy goſpel, that we may enjoy the pure religion which is eſtabliſhed amongſt us. Give them grace to lead their lives according to the bleſſed hopes whereunto they are called; that by their perſwaſive eloquence and pious example, their zeal and benevolence, in ſowing the ſeeds of thy word, we may all reap the glorious harveſt in the fields of immortal joy. This I beg O merciful God, for the ſake of the great high prieſt, Chriſt, the Saviour of the world! *Amen.*

21. *For conſtancy of mind, and divine aſſiſtance.*

HEAR me, O merciful Father, I humbly beſeech thee, and let thy grace be ever preſent with thy weak unworthy ſervant. Regulate my affections and deſires, and confine them to ſuch objects as are pleaſing in thy ſight. I am not able of myſelf to do or think any thing that is good; O let thy ſpirit aſſiſt my poor endevors. Vanquiſh the temptations which beſet me! Fix my inconſtant mind, and follow me through all my paths. Thou, Lord, art my hope!—thou art my reſt!—in thee alone is pleaſure and true ſatisfaction; and *all without thee* is miſery and torment. O grant me the happy ſecurity of thy peace, that I may abandon all the falſe appearances of happineſs here below, and find ſoft eaſe and ſweet repoſe in thy love and favor. Hear my prayer, O merciful Lord of heaven; O hear me and have mercy on me, for the ſake of Jeſus Chriſt my Redeemer. *Amen.*

22. *For*

22. *For a happy death.*

O God, whoſe bleſſed ſon was manifeſted, that he might triumph over Death, deſtroy the works of the devil, and make men heirs of a bliſsful immortality; grant, I beſeech thee, that having this hope, I may be purified in body and ſoul, and ſo conform my life to the precepts of thy goſpel, that finally, I may reſign my breath to thee, O Father of ſpirits, truſting in thy great mercy, thro' Jeſus Chriſt, the Lord of life and Redeemer of the world! *Amen.*

23. *For a happy reſurrection.*

ALmighty Father who didſt ſend thine only ſon Jeſus Chriſt into the world, to viſit and redeem mankind, give me grace I beſeech thee, that in the laſt day, when he ſhall come again in his glorious majeſty, to judge both the living and the dead, I may riſe to the life immortal, through him, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

24. *Choſen parts of the ſcriptures.*

Coloſſians iii. *v.* 1.

Put on bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things put on *charity*, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly, in all wiſdom, teaching and admoniſhing one another, in pſalms, and hymns and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do, in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the father by him.

John

John iii. ver. 1.

Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: Therefore the world knoweth *us* not, becauſe it knew *him* not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when *he* ſhall appear *we* ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf, even as *he* is pure. Whoſoever committeth ſin teanſgreſſeth alſo the law, for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins; and in him is no ſin. Whoſoever *abideth* in him ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him. Little children, let no man *deceive* you: *he that doeth righteouſneſs is righteous, even as he is righteous.* He that committeth ſin is of the devil; for the devil ſinneth from the beginning. For this purpoſe the ſon of God was

manifeſt, that he might deſtroy the works of the devil.

25. *A hymn, the Chriſtian's contemplation.*

IN vain the duſky night retires,
And ſullen ſhadows fly:
In vain the morn with purple light,
Adorns the eaſtern ſky.

In vain the gaudy riſing ſun,
The wide horizon gilds;
Comes glitt'ring o'er the ſilver ſtreams,
And chears the dewy fields.

In vain diſpenſing vernal ſweets,
The morning breezes play;
In vain the birds with chearful ſongs,
Salute the new-born day.

In vain, unleſs my Saviour's face
Theſe gloomy clouds controul,
And diſſipate the ſullen ſhades
That preſs my drooping ſoul.

Oh! viſit then thy ſervant, Lord,
With favour from on high,
Ariſe my bright immortal ſun,
And all theſe ſhades will die.

O

O when ſhall I behold thy face,
All radiant and ſerene,
Without thoſe envious duſky clouds
That make a veil between?

When ſhall that long expected day
Of ſacred viſion be,
When my impatient ſoul ſhall make
A near approach to thee?

F R I D A Y.

1. *Introduction to devotion.*

Come unto me all ye that travel and are heavy laden, and I will refreſh you. *Matth.* xi. *v.* 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him, ſhould not periſh, but have everlaſting life. *John* iii. *v.* 16.

This is a true ſaying, and worthy of all men to be received, That Jeſus Chriſt came into the world to ſave ſinners. 1 *Tim.* i. *v.* 15.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins. 1 *John* ii. *v.* 1, 2.

PRAYERS.

PRAYERS.

2. *For the Morning.*

MOST merciful God, the mighty guardian and protector of mankind, who haſt ſafely brought me to the beginning of this day; I beſeech thee to continue thy mercies to me! Ponder my words, O Lord, and conſider my meditation! I am going into a world ſurrounded by ſnares and beſet with temptations: let my remembrance of thy wonders, and the repeated mercies which thou haſt ſhewn to me, keep my gratitude in all its vigor; and the hopes of thy future favor add ſtrength to my vigilance and care. Guard my heart and keep the door of my lips, that I may never treſpaſs on thy righteous laws! This I beg, O merciful God, for the ſake of my bleſſed Redeemer. *Amen.*

3. *For the ſame, for a young perſon, by biſhop Kenn.*

"O Merciful God, keep and protect and bleſs me in this day, and proſper me in my calling; and preſerve me from ſin and danger, through Jeſus Chriſt my Saviour. *Amen.*"

4. *For the evening.*

O God, the ſure defender of all who put their truſt in thee, I moſt humbly beſeech thee to keep me this night under the ſhadow of thy protection: let thy almighty power ſhield me againſt all dangers; defend me againſt all aſſaults of my ſpiritual or bodily enemies, and make me to dwell in a ſafe and peaceful habitation. Grant this, O Father, through the merits and interceſſion of thy Son, the mighty Saviour of mankind. *Amen.*

5. *For the ſame (for a young perſon) by biſhop Kenn.*

"I Beſeech thee, O merciful God, grant me true repentance, and thy Holy Spirit, that I may live a godly, righteous, and ſober life, for the ſake of Jeſus Chriſt thy beloved Son. *Amen.*"

6. *For*

6. *For the ſame, by the ſame.*

"O My God, keep and protect me, and bleſs me this night, and preſerve me from ſin and danger, for the ſake of Jeſus Chriſt. *Amen.*"

7. *Againſt ſenſuality and the love of the world.*

O Eternal Father, who inhabiteſt the heaven of heavens, I beſeech thee, fill my ſoul with ſuch a ſenſe of the exceeding great and inconceivable glories of the regions of the bleſſed, that my affections may be weaned from the love of this world, and the allurements of ſin. Teach me, O Lord, how to diſcipline my imagination, and reſtrain my deſires, that my reſolutions of amendment may be clear and conſtant, my ſpirit free, and my converſation agreeable to thy righteous laws. Grant this, O heavenly Father, and finally by thy mercy receive me into everlaſting glory, through the merits of my bleſſed Lord and Redeemer Jeſus Chriſt. *Amen.*

8. *For*

8. *For humility.*

MOST gracious and merciful God, who in thy great goodneſs didſt ſend thine only Son upon the earth, grant that the example of his meekneſs and humility, his incomparable ſweetneſs and condeſcenſion, may make the deepeſt impreſſions on my heart! Mortify in me all proud thoughts, and a vain opinion of myſelf, that I may neither boaſt of any thing which thou haſt permitted me to poſſeſs, nor be unmindful of the hand from whence it came. Make me to know my own infirmities, that I may never ſeek my own praiſe, nor delight in that which may be offered me by others. Let me glory in diſcharging my duty to thee, and in ſhewing due honor and reſpect to my fellow creatures, that at length I may receive the crown which thou haſt prepared for thy faithful ſervants, in thy kingdom of eternal glory, through Jeſus Chriſt, my bleſſed Lord and Redeemer. *Amen.*

9. *For*

9. *For repentance.*

TURN me, O Lord, from the wickedneſs which I have committed, that I may do whatever is lawful and right. Hear me, I beſeech thee, and ſave my ſoul! In thy awful preſence I now acknowledge my tranſgreſſions, and lament my ſins. O Father Almighty, I have ſinned againſt thee, and my own conſcience, and am not worthy of thy protection; yet haſt thou been graciouſly pleaſed to preſerve me from deſtruction. Correct me, O Lord, but not in thine anger, leſt I periſh for ever! I beſeech thee, by the blood of Chriſt, to forgive my offences; and in thy great mercy to deliver me, for the ſake of the ſame Jeſus Chriſt, the Saviour of the world! *Amen.*

10. *For conſtancy and divine aſſiſtance.*

MOST merciful God, who, according to the multitude of thy mercies, doſt ſo put away the ſins of thoſe who truly repent, that thou remembereſt them no

no more, open thine eyes of mercy upon *me*. Conſider *my* contrition, and accept my unfeigned tears! Impute not unto me my former ſins; but ſtrengthen me with thy Holy Spirit. Receive me, O God, under the ſhadow of thy mercy, and preſerve me, for the ſake of thy beloved ſon Jeſus Chriſt, my Redeemer. *Amen.*

11. *Againſt careleſſneſs and indifference with reſpect to the ſins of others.*

FAther of mercies, and lord of my life, whoſe beloved Son, when manifeſted in human nature, took all occaſions to call *ſinners to repentance*, give me grace, I beſeech thee, to yield ſuch a zealous and chearful obedience to the gracious terms of thy goſpel, that by reforming my own life, I may both by precept and example influence the conduct of others; and become a happy inſtrument of thy providence, to render them conſtant in their duty to thee. Grant this, O Lord of heaven, for the ſake of Jeſus Chriſt the mighty friend and ſaviour of the world! *Amen.*

Extracts

Extracts of Pſalms.

12. *Prophetical of the life and death of the Meſſiah.*

Why do the heathen ſo furiouſly rage together, and why do the people imagine a vain thing?

The kings of the earth ſtand up, and the rulers take council together, againſt the Lord, and againſt his anointed.

He that dwelleth in heaven ſhall laugh them to ſcorn; the Lord ſhall have them in deriſion.

Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.

I will preach the law, whereof he hath ſaid unto me, Thou art my ſon.

Thou wilt not leave his ſoul in hell, neither ſuffer thy holy one to ſee corruption.

He aſked life of thee and thou gaveſt him a long life, even for ever and ever!

Glory be to thee, O Lord!

13. *For confidence in God under afflictions.*

When I am in heavineſs I will think upon thee, O God: when my heart is vexed, I complain.

O Lord God of my ſalvation, I have cried day and night before thee: O let my prayer enter into thy preſence; incline thine ear unto my calling.

Hear my prayer, O Lord, and conſider my deſire; hearken unto me for thy truth and righteouſneſs ſake.

Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

Glory be to thee, O Lord!

14. *In commendation of the godly, and for the praiſe and adoration of the almighty.*

Who ſhall aſcend unto the hill of the Lord: or who ſhall riſe up in his holy place?

Even he that hath clean hands and a pure heart: and that hath not lift up his mind

mind unto vanity, nor ſworn to deceive his neighbor.

He ſhall receive the bleſſing from the Lord; and righteouſneſs from the God of his ſalvation.

The Lord looketh down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all that dwell in the earth.

Behold the eye of the Lord is upon them that fear him; and upon them that put their truſt in his mercy.

Come let us ſing unto the Lord, let us heartily rejoice in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving, and ſhew ourſelves glad in him with pſalms.

For the Lord is almighty: in his hands are all the corners of the earth, and the ſtrength of the hills is his alſo.

The ſea is his, and he made it, and his hands prepared the dry land.

O come let us worſhip and fall down and kneel before the Lord our maker.

For he is the Lord our God: glory and worſhip are before him: power and honor are in his ſanctuary.

Let the heavens rejoice, and let the earth be glad: let the ſea make a noiſe and all that therein is.

For he cometh, for he cometh to judge the earth: and with righteouſneſs to judge the world, and the people with his truth.

Glory be to thee, O Lord!

15. *Advice to magiſtrates.*

Let them defend the poor and fatherleſs, and ſee that ſuch as are in need and neceſſity have right.

Ariſe, O God, and judge thou the earth: and let my ſong be of mercy and judgment:

O give them underſtanding in the way of godlineſs!

Let them take no wicked thing in hand, and hate the ſins of unfaithfulneſs: that no ſuch may cleave unto them.

Let

Let a froward heart depart from them, that they may not ſuffer the wicked to prevail.

Whoſo privily ſlandereth his neighbor: let him be puniſhed.

Whoſo hath alſo a proud look and high ſtomach: let him not be ſuffered to trouble the people.

Let their eyes look upon ſuch as are faithful in the land: that they may dwell with them.

Whoſo leadeth a godly life: let them be their ſervants.

That no deceitful perſon may dwell in their houſe: nor any one that telleth lies, tarry in their ſight.

Glory be to thee, O Lord!

16. *For humility.*

Lord let me not be high-minded: nor have proud looks.

Let me not exerciſe myſelf in great matters: which are too high for me;

But refrain my ſoul and keep it low, like a child that is weaned from his mo-

ther: yea, that my ſoul may be even as a weaned child.

Glory be to thee, O Lord!

17. *For protection from wicked perſons.* M.

To God I cried with anguiſh ſtung,
Nor form'd a fruitleſs pray'r;
O ſave me from the lying tongue,
And lips that would inſnare.
Safe ſhall I go, and ſafe return
While *he* my life defends,
Whoſe eyes my ev'ry ſtep diſcern
Whoſe mercy never ends!

18. *In praiſe of the glory of God.* M.

Awake, my ſoul, to hymns of praiſe;
To God the ſong of triumph raiſe.
Who cloth'd with majeſty divine,
What pomp, what glory, Lord are thine!
Light forms thy robe, and round thy head
The heav'ns their ample curtain ſpread.
Thou know'ſt amid the fluid ſpace
The ſtrong compacted beams to place,
That proof to waſting ages lie,
And props the chambers of the ſky.

Behold,

Behold, aloft the king of kings,
Borne on the wind's expanded wings,
(His chariot by the clouds ſupply'd,)
Through heav'n's wide realms triumphant ride,
Around him rang'd in awful ſtate
Th' aſſembled ſtorms miniſtrant wait;
And flames, attentive to fulfil
The dictates of his mighty will.

PRAYERS.

19. *Againſt cenſorioufneſs.*

O Tender Father of Mankind, correct in me, I beſeech thee, whatever is malevolent or cenſorious; refrain my tongue from evil, and my lips that they ſpeak no guile; that imitating the conduct of my bleſſed Saviour by unfeigned love and true commiſſeration, I may mourn over the offences of others; and by my beſt endevors make them ſenſible of the errors of their ways. If it be thy pleaſure, let me *ſuffer* injuries but not *do* them. Teach me, O God, to enter into the

the receſſes of my own heart, and take an impartial view of my own ſins; that avoiding all ſevere judgments of others, I may finally eſcape condemnation at the judgment ſeat of Chriſt, in whoſe moſt holy name I implore thy mercy! *Amen.*

20. *For grace to reſiſt anger, pride and unquietneſs.*

MOST righteous and juſt God, to whoſe all-piercing eye ungodlineſs and wrong are open as the day; grant, I beſeech thee, that whatever injuries or provocations I may meet with in the world, I may diſcern the *folly* and *wickedneſs* of *pride*, and *anger*, and *meekly* commit my cauſe unto thee, truſting in thine infinite wiſdom and goodneſs for relief, through Jeſus Chriſt my Redeemer. *Amen.*

21. *Againſt a fooliſh, turbulent, impatient or ſeditious ſpirit.*

ALmighty Lord and ſovereign ruler of the world, give me, I beſeech thee, a due ſenſe of obedience to my governors and

and ſuperiors; that conſidering the weakneſs and infirmities of my nature, I may judge truely of offences. Guard me, O God, againſt that defection and rebellious ſpirit, which are the offspring of pride and ignorance; that the repeated dreadful puniſhment of thine ancient and peculiar people, and of the various nations of the earth, recorded for our admonition, may inſpire my breaſt with ſuch ſentiments as becomes my character as a *chriſtian*. Grant, O Lord, that under this glorious calling, I may contribute to the ſolid ſecurity of my fellow ſubjects: and by my faithfulneſs in thy ſervice, enjoy the only *perfect liberty*. This I beg for his ſake, who died for his country and mankind! *Amen.*

22. *For a huſband or a wife.*

MOST gracious Father, and eternal God, who haſt conſecrated the holy ſtate of marriage, I beſeech thee, let not the cares and inquietudes, the weakneſſes

weakneſſes and infirmities which cleave to our imperfect nature, diſcompoſe my ſpirit. Give me, under all the accidents and viciſſitudes of life, a chearful and obliging temper, a ſtrict attention to my duty towards thee, with truth, fidelity and affection to my huſband (or wife). Give me thy grace, I beſeech thee, that I may be a guide and good example to my family, that all diſcharging their reſpective duties in quietneſs, contentment and humility, thy bleſſings, O God, may reſt upon them, and particularly on the perſon of my huſband (or wife): and grant, O Father, that we may both live in mutual love, to the end of a holy and happy life, and finally be received into thy joys, for the merits of Jeſus Chriſt our bleſſed Lord and Redeemer *Amen.*

23. *For meekneſs and purity of heart.*

Father Almighty! I beſeech thee *humble my ſoul in thy preſence!* Remove from me *all proud looks*, and let my heart be

be a ſtranger to the contempt of any fellow creature. Let no *vain hopes* deceive me, nor *evil deſires pervert my heart*; and give me not over unto an *impudent mind.* Leave me not to the *counſel of ſinners*, and let me not fall into *their ſnares:* ſet a *ſcourge over my thoughts*, that the diſcipline of *wiſdom* may rule my heart, and *meekneſs of ſpirit give reſt unto my ſoul.* Let a habit of *temperance* reſtrain my *appetites*, that neither *greedineſs* nor wrath, nor any unchaſte or evil deſire may prevail againſt me. Pardon my ignorances and infirmities, and teach me to ſerve thee in true *faithfulneſs* and ſincerity of heart. This I beg, O Lord of mercy, for the ſake of the meek and bleſſed Redeemer of the world. *Amen.*

24. *For aſſiſtance under the infirmities of life.*

ALmighty God, the fountain of all wiſdom, who knoweſt all my wants and neceſſities, I beſeech thee to have compaſſion on my infirmities; and thoſe good things which for my *unworthineſs* I dare not, and for my *blindneſs* I cannot aſk, vouch-

vouchſafe to give me for the merits of thy dear Son Jeſus Chriſt my Redeemer. *Amen.*

25. *For the ſame.*

FAther almighty, who haſt promiſed to hear the petitions of all who implore thy mercy in the name of Chriſt, I beſeech thee mercifully to incline thine ears unto me, who now make my prayer and ſupplications unto thee: and grant that thoſe things which I faithfully aſk according to thy will, I may effectually obtain to the relief of my neceſſities, and to the ſetting forth of thy glory, through Jeſus Chriſt my Redeemer. *Amen.*

26. *For freedom from dangerous habits.*

ALmighty Lord of mercy, look down from thy glory, and behold me a miſerable ſinner proſtrate before thee. Preſerve me, O Father, from folly and blindneſs of heart. Let not my eyes dwell on vanity, nor my ſpirit be tainted with hatred or malice; nor let any uncharitable

charitable thought find place in my heart. Defend me, O God, from fornication and all other deadly ſins; and from all the vanities and deceits of the world. And when my life is ended, receive me, O Father, into thy manſions of eternal bliſs, for the ſake of Jeſus Chriſt my only Saviour and Redeemer. *Amen.*

27. *For a happy death.*

LET not the terrors of death affright me, O Lord: nor my ſpirit be dejected. Grant that I may triumph in the thought of being delivered from the poſſibility of offending thee. Thou art gracious, and full of mercy! O give me reſolution to look forward beyond the grave; and to behold with an equal mind, all the fleeting joys and tranſient miſeries of the preſent life. I know that I have offended thee in numberleſs inſtances. I have left undone thoſe things which I ought to have done; and I have done thoſe things which I ought not to have done, and therefore I tremble and am afraid: but thou, Lord, art the ſpring of mercy, and the ſtream of uni-

verſal love, to thoſe who are ſorrowful and repent! And thou, bleſſed Redeemer of the world, who didſt pay the ranſom for repentant ſinners, O direct my ſteps towards the manſions of eternal bliſs; and bring me with joy into the preſence of my Father and my God! *Amen.*

28. *Choſen parts of the ſcriptures.*

Luke xviii. *v.* 31.

Then Jeſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the ſon of man ſhall be accompliſhed; for he ſhall be delivered unto the Gentiles, and ſhall be mocked and ſpitefully entreated and ſpitted on: And they ſhall ſcourge him and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came

to

to paſs, as he was come nigh unto Jericho, a certain blind man ſat by the way ſide begging; and hearing the multitude paſs by, he aſked what it meant; And they told him, that Jeſus of Nazareth paſſeth by: And he cried, *Jeſus, thou Son of David, have mercy on me.* And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, *Thou ſon of David have mercy on me.* And Jeſus ſtood and commanded him to be brought unto him: And when he was come near, he aſked him, ſaying, *What wilt thou that I ſhould do unto thee?* And he ſaid, *Lord that I may receive my ſight.* And Jeſus ſaid unto him, *receive thy ſight, thy faith hath ſaved thee.* And immediately he received his ſight and followed him, glorifying God: and all the people when they ſaw it, gave praiſe unto God.

Epheſians v. ver. 1.

Be ye therefore followers of God, as dear children, and walk in love as Chriſt

hath alſo loved us, and hath given himſelf for us, an offering, and a ſacrifice to God for a ſweet ſmelling ſavour: But *fornication* and all *uncleanneſs*, let it not be once named amongſt you, as becometh ſaints; neither *filthineſs* nor *fooliſh* talking nor *jeſting*, which are not *convenient*, but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man *deceive* you with *vain words*: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be ye not therefore partakers with them: for ye were ſometimes in darkneſs but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodneſs and righteouſneſs and truth) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: for it is a ſhame even to ſpeak of thoſe things which are done

done of them in ſecret. But all things, that are reproved, are made manifeſt by the light; for whatſoever doth make manifeſt, is light; wherefore he ſaith, awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

Phil. ii. ver. 5.

Let this mind be in you, which was alſo in Chriſt Jeſus: who being in the form of God thought it not robbery to be equal with God, but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men; and being found in faſhion as a man he humbled himſelf and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a name which is above every name; that at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father. *Amen.*

29. *Hymn on the excellency of the bible and teſtament.*

Here are my choiceſt treaſurers hid,
Here my beſt comfort lies,
Here my deſires are ſatisfy'd,
And hence my hopes ariſe.

Lord, make me underſtand thy law,
Shew what my faults have been,
And from thy goſpel let me draw
Pardon for all my ſin.

Here do I learn how Chriſt has dy'd,
To ſave my ſoul from hell,
Not all the books on earth beſide,
Such heav'nly wonders tell.

Then let me ſearch thy ſcriptures more,
And with renew'd delight,
By day read all thy wonders o'er
And meditate by night.

SATURDAY.

SATURDAY.

1. *Introduction to devotion.*

All things in heaven and in earth are thine, O God: and thou art to be worſhipped as Lord over all!

Thine is the greatneſs and the power, the glory, the majeſty, and the empire of the univerſe!

Thou art perfect in wiſdom, wonderful in council, and holy in all thy works!

Holy, holy, art thou, O God, and we reverence thy name!

All glory and honor, might, majeſty and dominion be unto thee for ever!

Thy righteouſneſs is like the great mountains; thy truth reacheth to the heavens: juſtice and judgment are the everlaſting foundations of thy throne!

Juſt and true are thy ways, O thou king of ſaints!

Thou art good and doeth good continually; the earth is full of thy goodneſs;

neſs; and all thy works proclaim thy overflowing bounty.

Every good and perfect gift cometh down from thee who art the Almighty Father of all!

O Lord thy goodneſs is above all praiſe; univerſal as thy works, and endleſs as eternity.

2. *For the Morning, ſee Thurſday page* 225.

3. *For the evening.*

MOST merciful Father of mankind, by whoſe tender providence I am brought in ſafety to the concluſion of this day, accept my humble thanks, for this and all thy mercies. In thy goodneſs, O Lord, I hope for preſent and future bleſſings: Give me thy grace that as I *live by thee alone, my life may be devoted to thee!* Let my gratitude and love encreaſe every day, that I may conſider my abode on earth as a preparation for perfect bliſs in heaven. This I beg, O merciful God, through Jeſus Chriſt my Redeemer. *Amen.*

4. *For*

4. *For repentance and pardon of ſin.*

O God, behold thy ſinful creature, who boweth herſelf before thy ſacred throne, in deep humiliation of heart, imploring thy mercy and forgiveneſs for her numberleſs ſins. Break not the *bruiſed reed*, O Lord, nor *quench the ſmoking flax!* Shut not up thy tender mercy in diſpleaſure, but make me to triumph in gladneſs, that the *bones* which thou haſt broken may rejoice! (*a*) Deliver me, O my God, from all enemies to my ſoul! O lift up the light of thy countenance upon me, and give me *thy peace*, for the ſake of Jeſus Chriſt my only Saviour and Redeemer! *Amen.*

5. *For*

(*a*) The broken reed, as well as the ſmoking flax, are beautiful compariſons of the weakneſs of human nature, how frail we are, and alſo how eaſily our devotion may be extinguiſhed. The breaking of bones, alludes I apprehend, to the contrition of the heart, which being ſincere, produces joy in the iſſue.

5. *For reſolution in danger and affliction.*

LORD *Almighty* look down from thy glory on thy diſtreſſed creature, who ſendeth up her prayers unto thee. Save me, O Lord in this diſtreſs. Give me ſtrength to exert my reaſon, and conduct me by thy merciful arm, that my hopes may not be ſuddenly brought to an end. Lord thou knoweſt what is beſt for me, and whether in life or death, preſerve me, I beſeech thee, for the ſake of Jeſus Chriſt my only Saviour and Redeemer. *Amen.*

6. *For moderation, patience and hope.*

ALmighty Father and Lord of all created beings, who haſt diſpoſed all things for the glory of thy wiſdom, and the ends of thy juſtice; and by thy inſcrutible providence, bringeſt good out of evil: I moſt humbly beſeech thee to give me wiſdom from above, that I may admire and adore thy ways. Teach me to be temperate in proſperity, meek and patient in adverſity, that I may with humble

humble reſignation wait for thy conſolation; and having no fondneſs for the vanities of this world, I may lay up my hopes in heaven, and with a firm and active mind devote my heart to thee, through the merits of Jeſus Chriſt my bleſſed Lord and Redeemer. *Amen.*

7. *For obedience to maſters, ſuperiors, magiſtrates and perſons in authority.*

MOST mighty and eternal God, ſovereign ruler of men and angels, who haſt conſtituted all things in a wonderful order; making all the creatures ſubject to man, and one man to another, and all the rational world to fall down before thee in the profoundeſt awe and obedience to thy will: Teach me, I beſeech thee, to obey all thoſe whom thou haſt ſet over me, reverencing their perſons, and ſubmitting to their lawful commands; chearfully taking thoſe burdens which private neceſſity or public wiſdom, may impoſe upon me. Let not the ſpirit of pride

pride and mutiny, murmur, or diſorder enter my heart, that I may not be conſigned to the portion of the diſobedient, or the revilers of dominion and authority. Grant this, moſt holy God, for his ſake, whoſe obedience hath obtained the glory of eternal ages, even Chriſt the Saviour of the world. *Amen.*

Extracts of Pſalms.

8. *Prophetical of the life and death of the Meſſiah.*

My God, my God, look upon me, why haſt thou forſaken me: and art ſo far from my health and from the words of my complaint?

All they that ſee me laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

He truſted in God that he would deliver him, let him deliver him if he will have him.

They pierced my hands and my feet.

They part my garments among them: and caſt lots on my veſture.

But

But be not thou far from me, O Lord: thou art my ſuccour, haſte thee to help me.

O praiſe the Lord, ye that fear him: for he hath not deſpiſed nor abhored the low eſtate of the poor: he hath not hid his face from him; but when he called unto him he heard him.

All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

Burnt offerings and ſacrifice for ſin haſt thou not required: then ſaid I, lo I come!

In the volume of the book it is written of me, that I ſhould fulfil thy will. O my God! I am content to do it; yea, thy law is within my heart.

I have not hid thy righteouſneſs within my heart: my talk hath been of thy truth and of thy ſalvation.

Glory be to thee, O Lord!

9. *Under a conſciouſneſs of a good intention.*

O let the wickedneſs of the ungodly come to an end: but guide thou the juſt.

My help cometh of thee, O God, who preſerveth them that are true of heart.

Thou art the righteous judge, ſtrong and patient, although thou art provoked every day.

He that travaileth with miſchief will bring forth ungodlineſs.

O hold thou up my goings in thy paths, that my footſteps ſlip not:

I have called upon thee, O God, for thou wilt hear me: incline thine ear unto me, and hearken unto my words.

Shew thy marvellous loving kindneſs, thou that art the Saviour of them that put their truſt in thee.

Keep me as the apple of an eye: hide me under the ſhadow of thy wings.

I will waſh my hands in innocency, O Lord, and ſo will I go to thine altar.

Lord, let me love the habitation of thy houſe:

houſe: and the place where thine honor dwelleth.

Glory be to thee, O Lord!

10. *Thankſgiving.*

Bleſſed is the man that hath ſet his hope in the Lord: and turned not unto the proud and to ſuch as go about with lies.

Unto thee, O God, do I give thanks; yea, unto thee do I give thanks.

Praiſe the Lord, O my ſoul: and all that is within me praiſe his holy name.

Praiſe the Lord, O my ſoul, and forget not all his benefits.

Who forgiveth all thy ſin and healeth all thine infirmities.

Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving kindneſs.

The Lord is full of compaſſion and mercy: long ſuffering and of great goodneſs.

Like as a father pitieth his own children, even ſo art thou, Lord, merciful unto them that fear thee.

For thou knoweſt whereof we are made, thou remembereſt that we are but duſt.

Our days are but as graſs, we flouriſh but as a flower of the field.

For as ſoon as the wind bloweth over it, it is gone; and the place thereof ſhall know it no more.

But thy merciful goodneſs, O Lord, endureth for ever and ever, upon them that fear thee, and thy righteouſneſs upon children's children.

Glory be to thee, O Lord!

11. *In praiſe and adoration of the glory of God and of his mercies to mankind.*

Thee will I bleſs my God and king,
Nor ceaſe thy wond'rous acts to ſing.
From earlieſt morn to lateſt eve
Thy praiſes on my tongue ſhall live;
To thee my harp ſhall wake each ſtring
Nor ceaſe thy wondrous acts to ſing.

Great is our God: In vain our praiſe
His excellence in equal lays
Would celebrate; in vain the mind
Its height, its depth, eſſays to find.

Inſpire

Inſpire thy righteouſneſs and love,
Our hearts inflame, our ſongs improve.
Thee good, and kind ſhall mortals own.
To anger ſlow, to pity prone.
Thy mercies on the ſons of earth,
To all whom thou haſt call'd to birth,
Far as creation's bounds extend
Thy mercies, heav'nly Lord, deſcend.
One chorus of perpetual praiſe
To thee thy various works ſhall raiſe,
Thy ſaints to thee in hymns impart
The tranſports of a grateful heart,
The ſplendors of thy kingdom tell,
Delighted on thy wonders dwell,
And bid the world's wide realms admire
The glories of th' almighty ſire,
Whoſe throne ſhall nature's wreck ſurvive,
Whoſe power through endleſs ages live.
His promiſe, truth eternal guides,
And mercy o'er his act preſides.
From thee, great God, while ev'ry eye,
Expectant waits the wiſh'd ſupply,
Their bread proportion'd to the day,
Thy op'ning hands to each convey.

Thy ways eternal juſtice guides,
And mercy o'er thine act preſides.

12. *For gratitude for the mercies of God.* M.

Let thy various realms, O earth,
Praiſes yield to heav'ns high Lord;
Praiſe him, all of human birth
And his wondrous acts record.

See his mercy o'er our land
Spreads its ever-healing wing,
And his truth through ages ſtand;
Praiſe, O praiſe, th'eternal king!

13. *For humility and divine protection againſt ſin.* M.

Search me, O Lord, my heart, my reins,
With ſtricteſt view ſurvey;
Thy love, great God, my hope ſuſtains,
Thy truth directs my way.

O let me not the veng'ance ſhare
That waits the guilty tribe,
Whoſe vicious hands each miſchief dare,
And graſp the *offer'd bribe.*

But

But pour, O pour, while thus I tread
The path by thee prepar'd,
Thy beams of mercy on my head,
And round me plant a guard.

PRAYERS.

14 *For mortification and ſelf denial.*

O Merciful Lord and ſupreme director of all things, who in thine infinite wiſdom haſt appointed ſuch laws and reſtraints as tend to the preſervation of all thy creatures, in their ſeveral kinds; I beſeech thee give me ſuch aſſiſtance, that I may mortify and ſubdue my luſts and irregular affections, and ſo die unto ſin that I may live unto righteouſneſs. Let no falſe indulgence, or voluptuouſneſs, prevent my attention to worthy objects, whom thou mayſt preſent before me; but make me an inſtrument of thy providence, in promoting the happineſs of my fellow ſubjects and mankind. Grant me, O Lord, ſo to live on earth, that finally I may

may be removed into thoſe bleſſed manſions, where ſin cannot approach, and death ſhall no more have dominion over me. This I beg, O Lord of life, through the merits of Jeſus Chriſt, who patiently ſuffered an ignominious death, to redeem a ſinful world! *Amen.*

15. *From parents for their children.*

MOST tender Father and eternal God, who through all ſucceeding ages haſt given teſtimony of thy mercy to the children of men, be thou a father unto my children: give them, I beſeech thee, healthy bodies, and underſtanding minds, that they may diligently walk in thy paths, as thy faithful ſervants. Preſerve them from the evils of unbridled appetites, and haughtineſs of mind, that thy providence may lead them through the dangers and temptations of their youth. Enable me, O Lord, and all their ſuperiors, to give them ſuch prudent counſel, and ſhew them ſuch holy examples, that they may not fall a ſacrifice to

th:

the guilt and folly of evil companions. Aſſiſt me to provide for their perſons, and let their own induſtry and application, under thy providence, furniſh the means for them to live and die with honor. And finally I implore thy mercy to give them the inheritance which thou haſt promiſed, in the glories of thy eternal kingdom, through Jeſus Chriſt my Saviour. *Amen.*

16. *For ſucceſs in our calling or profeſſion.*

O Eternal God, the ſovereign diſpoſer of mankind, who by thy providence haſt called me to my buſineſs (or profeſſion) grant that I may employ my time in ſuch a manner as may promote my own good, and the welfare of others. Let all my intentions be pure, and all my actions juſt and faithful. Grant me thy favor O Lord, that my induſtry may be accepted by thee, as a part of my duty. Give me ſuch prudence, and temperance, ſuch love and

and chriſtian charity, that my buſineſs (or profeſſion) may be ſanctified by my religion, and my labor by my intention; that when I ſhall have ſerved the commonwealth, in the ſtation wherein thou haſt placed me, and ended my days, I may receive the reward which thou haſt promiſed in Jeſus Chriſt my only advocate and redeemer. *Amen.*

17. *For benefactors.*

MOST merciful Lord, thou fountain of all good to men and angels, I beſeech thee extend thy favor and loving kindneſs to my friends and benefactors. Reward them for the good, which through thy providence they have conveyed to me. Guard them from all ſadneſs and affliction, but ſuch as may be inſtrumental to thy glory, and their eternal comfort. Preſerve their perſons from all violence; and let not the powers of darkneſs prevail againſt them. Guide them in thy paths, and make them the inſtruments of thy

thy mercies to mankind; that amidſt all the taunts and ingratitudes of the world, they may ſtand as monuments of thy parental tenderneſs and care; and finally be received into thine everlaſting kingdom, through Jeſus Chriſt the mighty friend and ſaviour of the world! *Amen.*

18. *As preparatory for receiving the ſacrament.*

ALmighty God, who in thine infinite mercy, didſt ſend thine only ſon upon the earth to die for the ſins of the world, O let me ever live in the moſt grateful and deep remembrance, of the ineſtimable benefits obtained by his all-ſufficient ſacrifice. And as the hour approaches *wherein thou haſt graciouſly offered an opportunity of commemorating his moſt meritorious death and paſſion*, I beſeech thee grant me thy grace, that I may not incur the guilt of negligence, or contempt; but prepare my ſpirit to obey his laſt injunction and dying commands. To this end

end, I earneſtly repent of my ſins, and will endevor to live in love and charity with my neighbor, and in all things to follow thy commandments. Give me thy grace, O merciful and indulgent Father, that no vain excuſes, or wicked ſuggeſtions, may divert me from this ſettled purpoſe of my ſoul. Let mine eyes behold the ſalvation which thou haſt prepared, that I may at length depart in peace, in ſure and certain hope of the eternal happineſs promiſed in thy goſpel, to thoſe who truely truſt in thee, through the meritorious death and ſufferings of the ſame Jeſus Chriſt my Redeemer. *Amen.*

19. *For the forgiveneſs of the ſins of others.*

ALmighty Lord, I beſeech thee of thy goodneſs and mercy, to forgive the offences I have committed againſt thee, and pardon thoſe who have given council to do evil. Thy blood, O bleſſed Jeſus, was ſhed for thine enemies; turn the hearts of the ungodly to thy righteous paths, that

that they may no longer rebel againſt thy commandments. *Turn their hearts*, O Lord, and let them behold the things which belong to their peace, before they are hid from their eyes for ever! This I beg, O merciful Father, for the ſake of Jeſus Chriſt, who died to ſave the world! *Amen.*

20. *For a happy death.*

ALmighty Lord and Father of Spirits, I beſeech thee give me a right ſenſe of my condition—that while I ſurvive ſuch daily ſpectacles of mortality, I may conſider the uncertain duration of my own life, and ſo number my *tranſient* days, and ſeriouſly apply my heart, to holy and heavenly wiſdom, that in the end I may be received into life *eternal*, through the merits of Jeſus Chriſt thine only Son our Lord. *Amen.*

21. *For a happy reſurrection.*

ALmighty creator of heaven and earth, I implore thy grace, that I may caſt away the works of darkneſs, and direct my

paths through this mortal life, with ſuch humility and fear, that when Chriſt who viſited mankind, in the moſt humble condition, ſhall return in tremendous glory, I may be found acceptable in his ſight, who liveth and reigneth, with thee and the Holy Ghoſt, now and for ever. *Amen.*

22. *Choſen parts of the ſcriptures.*

Part of our Saviour's ſermon on the mount.

Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven.

Bleſſed are they that mourn: for they ſhall be comforted.

Bleſſed are the meek; for they ſhall inherit the earth.

Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled.

Bleſſed are the merciful, for they ſhall obtain mercy.

Bleſſed are the pure in heart: for they ſhall ſee God.

Bleſſed

Bleſſed are the peace makers: for they ſhall be called the children of God.

Bleſſed are they which are perſecuted for righteouſneſs ſake: for their's is the kingdom of heaven.

Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you for my ſake.

Rejoice and be exceeding glad, for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

Give to him that aſketh of thee, and from him that would borrow turn not thou away.

Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbor and hate thine enemy.

But *I* ſay unto you, *love your enemies*, bleſs them that curſe you; do good to them that hate you; and pray for them which deſpitefully uſe you and perſecute you.

That you may be the children of your father.

Colloſſians iii. ver. 1.

If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God. Set your affections on things above, not on things on the earth: For ye are dead and your life is hid with Chriſt in God. When Chriſt, who is our life ſhall appear, then ſhall ye alſo appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs which is idolatry: For which things ſake the wrath of God cometh on the children of diſobedience: In the which ye alſo walked ſome time, when ye lived in them.

Acts x. ver. 34.

Peter opened his mouth and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs is accepted

accepted with him. The word which God ſent unto the children of Iſrael preaching peace by Jeſus Chriſt: he is Lord of all: *that word* I ſay, ye know which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews and in Jeruſalem; whom they ſlew and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to *all* the people, but unto witneſſes choſen before of God, even to *us* who did eat and drink with him after he roſe from the dead: and he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witneſs, that through his

name whoſoever believeth in him ſhall receive remiſſion of ſins.

23. *A hymn, the Chriſtian's hope.*

WHEN riſing from the bed of death,
O'erwhelm'd with guilt and fear,
I ſee my maker, face to face,
O how ſhall I appear!

If yet while pardon may be found,
And mercy may be ſought,
My heart with inward horror ſhrinks,
And trembles at the thought.

When thou, O Lord, ſhall ſtand diſclos'd
In majeſty ſevere,
And ſit in judgment on my ſoul,
O how ſhall I appear!

But thou haſt told the troubled mind,
Who does her ſins lament,
The timely tribute of her tears
Shall endleſs woe prevent.

Then

Then ſee the ſorrow of my heart,
E'er yet it be too late;
And hear my Saviour's dying groans,
To give theſe ſorrows weight.

For never ſhall my ſoul deſpair,
Her pardon to procure,
Who knows thy only ſon has dy'd,
To make her pardon ſure.

SUNDAY.

SUNDAY.

1. *Introduction to devotion.*

I am the reſurrection and the life ſaith the Lord: he that believeth in me, though he were dead yet ſhall he live; and whoſoever liveth and believeth in me ſhall never die. *John* ii. ver. 25. 26.

I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin, worms deſtroy this body; yet in my fleſh ſhall I ſee God: whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not an other. *Job.* xix. ver. 25. 26. 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord. 1 *Tim.* vi. ver. 7. *Job.* i. ver. 21.

2. *For attendance on public worſhip.* M.

The feſtal morn, my God, is come,
That calls me to thy honor'd dome,
Thy preſence to adore:
My feet the ſummons ſhall attend
With willing ſteps thy courts aſcend,
And tread the hallow'd floor.

Seat of my friends and brethren, hail!
How can my gladſome tongue, then fail
To bleſs thy lov'd abode?
How ceaſe the zeal that in me glows
Thy praiſe to ſeek, whoſe walls incloſe
The manſion of my God?

PRAYERS.

3. *For the morning.*

O Lord and father of heaven, almighty and everlaſting God, who haſt ſafely brought me to the beginning of this day, defend me in the ſame by thy almighty power, and grant that I may not fall into any ſin, neither run into any kind of danger, but that all my doings may be ordered by thy governance, through Jeſus Chriſt my Saviour. *Amen.*

4. *For*

4. *For the Evening,* (*a*) *ſee Thurſday page* 227.

5. *For divine aſſiſtance.*

ASSIST me, O Lord, with thy divine favor, and further me with thy continual help, that in all my works begun, continued, and ended in thee, I may glorify thy holy name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt my Saviour. *Amen.*

6. *In charity for the diſtreſſed.*

O Lord Almighty, thou ſovereign ruler and guardian of mankind, who extendeſt thy goodneſs over all the face

(*a*) Except the ordinary uſhering in the day with prayer; it is preſumed, this devotion on *Sunday* will be moſt uſed in the evening and after divine ſervice is ended: the public worſhip being preferable to all private devotion. But the ſabbath, being a day of reſt, there is generally time for ſuch private devotional entertainment, allowing for reaſonable and innocent recreations, according to the weather and ſeaſons of the year.

face of nature, I beſeech thee, in thy mercy to comfort and ſuccour all thoſe who in this tranſitory life are in ſorrow, need, ſickneſs, or any other adverſity. Comfort and relieve them, I beſeech thee, according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. This I beg, O merciful Father, for his ſake, who died to relieve and ſave the world. *Amen.*

7. *In acknowledgement of divine mercy.*

I Praiſe and worſhip thee, O God, and glorify thy ſacred name! O Lord Almighty, heavenly king, God the Father eternal, I give thanks unto thee for thy glory and power in the wonderful manifeſtation of thy mercy and goodneſs towards all the children of men; particularly in *ſending* thine own ſon to die for our ſins, and *to give himſelf* a ranſom and propitiation for us miſerable ſinners. I beſeech thee, O Lord, to receive my prayer on this day, peculiarly devoted to thy ſervice,

ſervice, in commemoration of the mighty works of creation and redemption. And thou, O Holy Ghoſt, our ſpiritual guide and heavenly comforter, poſſeſs my heart with thy bleſſed gifts and graces, that I may henceforth lead my life according to the laws of Chriſt, in whom with thee, Almighty father, all glory and dominion center, in one God, for ever and ever. *Amen.*

Extracts of Pſalms.

8. *For confidence in God under affliction.*

I ſhould utterly have fainted: but that I believed verily to ſee thy goodneſs, O Lord, in the land of the living.

I wait thy pleaſure, O Lord, I am ſtrong: comfort my heart that I may put my truſt in thee.

In thee, O Lord, have I truſted, let me never be put to confuſion: deliver me in thy righteouſneſs.

Bow down thine ear and hear me: O God deliver me.

To

To thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble, and haſt known my ſoul in adverſity.

Shew thy ſervant the light of thy countenance, and ſave me for thy mercies ſake.

O how plentiful is thy goodneſs which thou haſt laid up for them that fear thee, and prepared for them that put their truſt in thee, and not in the ſons of men.

Unto thee, O God, will I pay my vows, unto thee will I give thanks.

For thou haſt delivered my ſoul from death and my feet from falling: that I may walk before thee in the light of the living.

Glory be to thee, O Lord!

9. *Thankſgiving.*

Let me ſing praiſes unto thee, O Lord, and give thanks unto thee for a remembrance of thy holineſs.

For thy *wrath* endureth but the twinkling of an eye, and in thy *pleaſure* is life: heavineſs may endure for a night, but joy cometh in the morning.

Thou haſt turned *my heavineſs* into *joy*: thou haſt put off my ſackcloth and girded me with gladneſs.

Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof and be glad.

O praiſe the Lord with me, and let us magnify his name together.

The poor cry, and thou Lord heareſt them, yea, and ſaveſt them out of all their troubles.

O hear and ſee how gracious the Lord is: bleſſed is the man that truſteth in him!

What man is he that deſireth to live: and would fain ſee good days?

Let him keep his tongue from evil, and his lips that they ſpeak no guile.

Eſchew

Eſchew evil and do good; ſeek peace and enſue it.

Thy eyes, O Lord, are over the righteous; and thy ears are open to their prayers.

Glory be to thee, O Lord!

10. *Praiſe and Adoration.*

I will magnify thee, O God my king: and I will praiſe thy name for ever and ever!

Every day will I give thanks unto thee, and praiſe thy name for ever and ever!

Great art thou, O Lord, and marvellous: worthy to be praiſed: there is no end of thy greatneſs.

One generation ſhall praiſe thy name unto another, and declare thy power.

I will talk of thy worſhip, thy glory, thy praiſe, and wondrous works.

The memorial of thine abundant kindneſs is ſhewed, and men ſhall ſing of thy righteouſneſs.

Thy kingdom is an everlaſting kingdom, and thy dominion endureth throughout all ages.

The eyes of all wait upon thee, O Lord, and thou giveſt them meat in due ſeaſon.

Thou openeſt thine hand, and filleſt all things living with plenteouſneſs.

I will not put my truſt in princes, nor in any child of man, for there is no help in them.

For when the breath of man goeth forth, he ſhall turn again to his earth, and all his thoughts ſhall periſh.

Bleſſed is he that hath the almighty for
V. his help, and whoſe hope is in the Lord his God.

Glory be to thee, O Lord!

11. *In praiſe of virtue and charity.* M.

1.

How bleſt the man, his God who fears!
Whoſe precept, on his thoughts impreſs'd,
Eternal king, his ſpirit chears;
And peace perpetual fills his breaſt.

Secure

2.

Secure from fall, the juſt ſhall ſtand,
Nor e'er from thy remembrance ſlide:
Nor rumor'd ills his fear demand,
Whoſe hopes in thee, great God, reſide.

3.

Inrich'd by what he gives, his hands
Deals to the ſons of want his bread:
His innocence unſullied ſtands;
And laſting honors crown his head.

12. *For conſtancy in religious obedience.*

Teach me, O teach me, Lord, thy way;
So to my life's remoteſt day,
By thy unerring precepts led,
My willing feet its paths ſhall tread.
Inform'd by thee, with ſacred awe
My heart ſhall meditate thy law;
And with celeſtial wiſdom fill'd
To thee its full obedience yield.
Give me to know thy words aright,
(Thy word my ſoul's ſupreme delight)
That purg'd from thirſt of gold, my mind
In them its better wealth may find.

O turn from vanity mine eye,
To me thy quick'ning ſtrength ſupply,
And with thy promis'd mercy chear
A heart devoted to thy fear.

13. *In praiſe of the mercy of God through the various changes of life.* M.

To thee, great Ruler of the ſkies,
Whoſe arm its conſtant aid ſupplies,
While vanquiſh'd foes confeſs thy ſway,
My heart its grateful vows ſhall pay.
As, preſs'd with woe, to thee I cry'd,
Thy hand its healing pow'r applied,
And, while increaſing languors gave
The *ſignal* to the *expecting grave*,
The mortal fabrick to receive,
Revers'd the doom, and bade me live.—
So while thy mercies on my breaſt
In ſweet memorial ſtand impres'd,
To thee in joyful voice I'll raiſe,
The ſong of gratitude and praiſe.—
Thus pleas'd, I caſt my eyes around,
And view'd my life, with bleſſings crown'd,
(While, ſafe, in thy protecting hand,
High on the rock I took my ſtand,)

In

In confidence of ſoul, I ſaid,
What ills ſhall e'er my peace invade?—
But, inſtant, thou thy face hadſt turn'd,
And proſtrate on the earth I mourn'd:
Again, the face of joy I wear;
For thou, indulgent heard'ſt my prayer,
For which my heart with zeal does burn,
My tongue the bands of ſilence ſpurn,
And pleas'd through life, in grateful verſe,
Thy love, eternal Lord, rehearſe!

PRAYERS.

14. *For following the example of pious perſons.*

O Almighty Father and God of Iſrael, who haſt remembered thy moſt faithful ſervants with a peculiar mercy, leaving their example to all ſucceeding ages, Grant that I may meditate on the conduct of ſuch pious perſons, as were moſt diſtinguiſhed in their time, that devoting my heart to thee, I may never depart from thy truth and righteous ways. I praiſe thy holy name for all

thy

thy ſervants departed this life, in thy faith and fear, beſeeching thee to give me grace to follow their good example, that with them I may be a partaker of thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſt his ſake, my only Advocate and Mediator. *Amen.*

15. *For a huſband and children (a).*

O God and Father of my life, whoſe goodneſs extends to all the children of men, I beſeech thee give me thy heavenly benediction, that I may act as the inſtrument of thy Providence towards my huſband and children. Give me ſo juſt a ſenſe of my duty as a wife and mother, that my ſobriety and induſtry, and the fear of thee, O God, may ſhew them the way to everlaſting peace. Thou who art the tender parent of mankind, O lead them, by thy merciful arm into the paths of righteouſneſs, that brotherly love, and chriſtian

(*a*) Or wife and children.

chriſtian meekneſs, may be the law of their lives, and they the comfort and ſupport of mine. Incline their hearts to induſtry, and their hands to labor, that they may eat the bread of innocency. This I beg, O Lord of mercy, for the ſake of Jeſus Chriſt thy Son, who died upon the croſs to redeem mankind. *Amen.*

16. *Imploring mercy for remarkable ſinners.*

ALL powerful God, who haſt ſet thy glory above the heavens, I beſeech thee in thy goodneſs look down in pity from thy throne, and turn the hearts of the unrighteous to the wiſdom of the juſt. Rebuke them, O Lord, with thy chaſtiſements, that they may be no longer entangled in the work of their own hands. Put them in fear of thee, that knowing themſelves to be but men, they may fall down in deep humiliation before thee. Enlighten their underſtandings and regulate their wills, that they may at length conſider the glory of thy power, and adore thy

thy juſtice and mercy. This I beg, O Father eternal, for his ſake who bled upon the croſs for repentant ſinners! *Amen.*

17. *For pardon of ſins in ſickneſs.*

HEAR me, O almighty and moſt merciful Father, and extend thy goodneſs to thy ſervant. Sanctify, I beſeech thee, all thy corrections to me, that the ſenſe of my weakneſs, in my preſent condition, may add ſtrength to my faith, and ſeriouſneſs to my repentance. Give me grace ſo to take this viſitation, that if my ſickneſs ſhall end my preſent life, I may be removed to thoſe regions where ſickneſs pain and ſorrow ſhall be no more, even to dwell with thee in bliſs eternal, through the merits of my bleſſed Redeemer Jeſus Chriſt. *Amen.*

18. *For recovery in ſickneſs, and for reſignation.*

MOST righteous God, in whoſe hands are the appointments of life and death, grant that I may perceive thy juſtice and mercy, and look up to thee for ſtrength

ſtrength to bear, and grace to profit by my ſickneſs. Let me conſider it as a ſcourge for my ſins, and a medicine to heal the diſeaſes of my ſoul. Grant, O Lord it may anſwer theſe ends, that truſting in thy gracious promiſes, I may behave myſelf ſubmiſſively, patiently, and devoutly; and if it be thy pleaſure to reſtore me to health, let me conſtantly ſend up my heart in praiſe and gratitude to thee, and lead the reſidue of my days in thy ſervice, and to thy glory. But if it is thy will that I now ſhould die, O God forgive my manifold tranſgreſſions; and prepare my heart, that I may ſtand accepted before thy throne. Receive me into thy favor, O Father eternal, for the ſake of Jeſus Chriſt, who died for the ſins of men, and roſe again for their redemption. *Amen.*

19. *For a happy reſurrection.*

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection of the dead, I beſeech thee to raiſe me from

from the death of ſin, unto the life of righteouſneſs, that when I ſhall depart from hence I may ſleep in Chriſt, and at the reſurrection in the laſt day, receive the bleſſing, which thy beloved Son will then pronounce to all his good and faithful ſervants, in thoſe comfortable words, *Come ye bleſſed of my father, receive the kingdom prepared for you from the foundation of the world!* Grant this, O merciful God, through the merits of the ſame Jeſus Chriſt my only Mediator and Redeemer. *Amen.*

20. *Choſen parts of the ſcriptures.*

Luke xxiv. *v.* 36.

Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, *Peace be unto you.* But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit. And he ſaid unto them, why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I myſelf: handle me and ſee, for a ſpirit hath

hath not fleſh and bones as ye ſee me have. And when he had thus ſpoken, he ſhewed them his hands and his feet. And while they yet believed not for joy, and wondered, he ſaid unto them, have ye here any meat? and they gave him a piece of a broiled fiſh, and of an honey comb. And he took it and did eat before them: And he ſaid unto them, theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which was written in the law of Moſes, and in the prophets, and *in the Pſalms* concerning me. Then opened he their underſtanding that they might underſtand the ſcriptures; and he ſaid unto them, thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day; and that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem. And ye are witneſſes of theſe things.

John x. ver. 11.

Jeſus ſaid, I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep: but he that is an hireling and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming and leaveth the ſheep and fleeth; and the wolf catcheth them and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling and careth not for the ſheep. I am the good ſhepherd and know my ſheep and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice, *and there ſhall be one fold and one ſhepherd.*

21. *Hymn on the laſt judgment.*

Nature and death ſhall with ſurpriſe
Behold the pale offender riſe
And view the judge with conſcious eyes.

Then

Then ſhall with univerſal dread
The ſacred myſtic book be read
To try the living and the dead.

The judge aſcends his awful throne,
He makes each ſecret ſin be known,
And all with ſhame confeſs their own.

Thou mighty formidable king,
Thou mercy's unexhauſted ſpring,
Some comfortable pity bring.

Forget not what my ranſom coſt,
Nor let my dear-bought ſoul be loſt,
In ſtorms of guilty terror toſt.

Thou who for me didſt feel ſuch pain,
Whoſe precious blood the croſs did ſtain,
Let not thoſe agonies be vain.

Thou whom avenging powers obey,
Cancel my debt, too great to pay,
Before the ſad accounting day.

Surrounded with amazing fears,
Whoſe load my ſoul with anguiſh bears,
I ſigh, I weep: accept my tears.

Reject not my unworthy pray'r,
Preſerve me from the dangerous ſnare
Which death and gaping hell prepare.

Proſtrate my contrite heart I rend,
My God, my father, and my friend,
Do not forſake me in my end.

Well may they curſe their ſecond birth
Who riſe to a reviving death:
Thou great creator of mankind
Let guilty man compaſſion find.

THE END OF VOL. I.